THE *Seaman's Spiritual Companion:* OR, Navigation Spiritualliz'd. BEING A NEW COMPASS FOR SEAMEN.

CONSISTING

Of Thirty-two Points; Directing every Christian how to Stear the Course of his Life, through all Storms and Tempests; Fit to be Read, and seriously Perused by all such as desire their Eternal Welfare.

Published for a general Good; but more especially for those that are exposed to the Danger of the Seas.

By *William Balmford*

A Well-wisher to Seamen's Eternal Welfare; And Recommended to the Christian Reader by *J. F.*

To which is prefixt, a Preface by *Benj. Keach*, the Author of *War with the Devil*

They that go down in the Deep, and occupy in the Waters, see Thy Wonders. Psal. 107. 23.

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ROGER L'ESTRANGE

43. 1.
83.

TO THE Ingenious SOCIETY OF SEAMEN,

The Author wiſhes all Happineſs in this World, and Eternal Felicity in the World to-Come, through *Jeſus Chriſt*, our LORD, *&c.*

INgenious Seamen, who for honeſt Gain,
Oft rides Tryumphant o're the Liquid Main;
Whence doth a far more plentious Harveſt flow,
Than from the Husband-Man's induſtrious Plow:
To You, who through the Winds and Waters pierce,
To you alone, I Dedicate my Verſe.
If this ſmall Piece but ſo effectual prove,
As 'tis from me the pure Effects of Love;
Then ſhall I think my Labour, Coſt, and Pain,
Will be rewarded with a treble Gain.
And that my Love and Labour may be bleſt,
One thing, kind Friend, I humbly do requeſt,

That once a day thou wilt devote thy Heart;
One Quarter of an Hour set apart,
To think of God, from whom thou hast thy Breath
And seriously to ponder of thy Death.

1. *Concerning God, think 'twas his mighty hand*
Which did Create both Heavens, Sea, and Land:
Think that it's God, to all Things Being gives;
Yea, ends the World, while he for ever lives:
Without Beginning, yea, or end of Dayes;
Both was, and is, and shall remain alwayes.

2. *Add to thy Thoughts of God's Eternity,*
Some serious Thoughts of thy Mortality:
Think with thy self; My Father's gone to Dust
With all mine Ancestours; and thither must
My self return; I see there's no Redemption
Of High and Low, all dye without Exemption:
The High and Mighty, all expires and dyes;
The Wicked, and the Godly Man, likewise.

Concerning Death, think in the second place,
How short; Ah, how uncertain is my Race!
Both Health & Strength to day, a Man may have
Yet in the Morrow, followed to the Grave.
Man's Life's uncertain, shorter than a Span;
In one poor Hour, the strongest, stoutest Man
Is by an unexpected stroke of Death,
Commanded to surrender up his Breath:
No Man that ever liv'd on Earth, had Power
To limit Death one Minute of an Hour.

But Seamen are (Alas!) of all Men, moſt
Uncertain of their Lives; for Death Rides Poſt
Upon the Wings of every churliſh Wave;
Our Cabbins, often-times, becomes our Grave.
Death's Soul-amazing Aſpect's in the Skies;
Seamen behold when Tempeſts do ariſe;
Then Death doth threaten loudly every Minit,
To ſink our Ship, with every thing that's in it.
Rocks, Seas, and Sands, and Tempeſts, ſeem to ſtrive
Which ſhould be firſt to bury thee alive.
Unto thy Thoughts of Death, with Soul's Affecti- (on,
Add thou ſome ſerious Thoughts of Reſurrection:
Think neither Earth nor Waters can detain
One Soul; for all that Dyes, ſhall Riſe again,
And come to Judgment, all both High and Low;
For God hath ſaid it, and it muſt be ſo.
The ſerious Thoughts of this, will profit more
Than all the Treaſures of the Indian-*Shore.*
The ſerious Thoughts of future Reſurrection,
Leads thee to Faith, and Faith unto Perfection;
When Unbelief of Glory will bereave thee,
And all the Golden Mines of Indies *leave thee.*
How did our bleſſed Saviour confute
The Sadduces, *who ventur'd to diſpute*
With Him about the Reſurrection? They
Could not bring forth another word to ſay.
You err (*ſaith* Chriſt,) and do not underſtand
The holy Scriptures, nor God's mighty Hand.

But Seamen do behold his boundless Power,
And see his VVonders almost every Hour:
Oh! may the Power of God inflame your Hearts,
And make you credit what his VVord imparts?
Oh! spend each Day one quarter of an Hour,
In thoughts of Death, and God's-Almighty Power
To make you live again, and Conquer Death,
As well as at the first to give you Breath:
So shall this Poem *have its VVished-End,*
And you'll rejoyce his *Heart, who is your Friend.*

William Balmford.

In

In Commendation of this ensuing Poem.

COme you brave Souls that love to crosse the (Main,
Who run sad hardships for a little gain;
Would you at last, a Voyage undertake,
Which will you Crown, and ever happy make?
Let me kind Sirs, then like a Cordial Friend,
This little Poem to you Recommend;
'Twill teach you how to Sail to th' Land of Light,
Whose glory's such, it will amaze thy sight:
'Twill bring you to a City pav'd with Gold,
Whose sparkling beauty Mortals can't behold.
Sirs; never any Souls did thither Stear,
But Crowned was as soon as they came there:
And I'le assure thee, can'st thou thither get,
A Crown of Glory on thee shall be set.
Ah, who is it that would not look about,
When such a Voyage they may all find out?
Read thou this Book with Scales pull'd off thine (eyes,
And thou may'st know which way thy Country (lyes:

Oh then I'le tell thee, that thou may'st not fail
That through the *Straits* thou must resolve to Sail:
With Grace, thy Ship must ballanc'd also be,
Or soon thou'lt sink to th'bottom of the Sea.
And Christ too for thy Pilate thou must take,
Or never else wilt thou this Voyage make:
And of two dangerous Rocks thou must beware;
The one's Presumption, the other is Dispair.
Another thing, expedient is to know; (blow.
Thou must set out whilst Winds of th' Spirit
Faith is the Cable-Rope, to which make fast
The *Ancher, Hope*; which rightly thou must cast
Into the *Rock of Ages, in the Vail,*
And you'l be safe in time of strongest Gale;
And never a loss by Shipwrack you'l sustain,
Till you the Crystal-shore with Tryumph gain.

Hast thou a mind to Traffick for Salvation?
Then learn the Art of Sacred Navigation:
This Art well learnt, and also understood,
Thou may'st ride safely o're the Mighty Flood:
Thy Weather-beaten Vessel may be tost
Upon the Waves, but never shall be lost:
Yea, though upon the churlish Rocks it hit,
Yet shall thy Vessel neither sink nor split;
Stear but by Heaven's appointed Compass, and
Fear neither Winds nor Waves, nor Rocks, nor (Sand:
Here's all things for thy Voyage necessary,
That thou may'st Sail, though winds be quite (contrary:

Here

In Commendation of this enſuing Poem.

Here is a Proſpect for thee, to diſcry
Thy Sacred Port, and view thine Enemy;
Satan, that Pirate that doth moſt annoy thee,
Yet ſhall he have no power to deſtroy thee:
And that thou may'ſt be in thy Voyage bleſt,
(And come at laſt to thy deſired reſt)
Is his deſire, who doth here recommend
This Poem to thy uſe, who is thy Friend.

Benjamin Keach.

By

TO THE
READER

By a Gentlewoman, who was an intimate Friend of the Authors, in Commendation of this Poem

IT is not common for the Female-kind,
In Printed papers to expose their mind
To publick view; yet if I here transgress,
I hope my fault will seem so much the less,
Because I never did so much before,
And, Peradventure, never may do more.
These lines, kind Reader, that I hear commend,
I had th'advantage first to see them Pend,
And hear them read; the matter so delighted
My ravish'd Senses, that it has invited
Me, to commend these Poems which I know,
To be of Soul-concern to High and Low:
There's not a Man upon the Earth so high,
But may upon this Subject cast an eye:

He that doth think himſelf too high to know
His Maker, while on Earth, will be too low
For God to know, when he would be regarded;
While ſuch as knows God here, will be rewarded.
He that doth think himſelf to know ſo much,
That he need know no more; 'tis unto ſuch
That Paul, *that good Apoſtle, is ſo bold*
To tell them, they know nothing as they ſhould,
Who think themſelves too high to be concern'd
With any thing that here is to be learn'd;
Will be too low to offer his Repentance,
Or ſtand in Judgment, or reverſe the Sentence
Of, Go you Curs'd; Wherefore let none diſdain
To look upon this Piece, becauſe 'tis plain;
So much the rather may you be contented,
To look upon this Piece that's here preſented;
Becauſe the matter that it doth contain,
Is no new Doctrin, no Fanaticks ſtrain:
'Tis Catholick, Apoſtolick likewiſe,
That, which no ſober Chriſtian-man denyes;
It is the knowledge of the Lord moſt high;
One God in Eſſence, three in Trinity:
To know that God made Man upright and good:
To know likewiſe that Man no long time ſtood
In this ſo juſt, ſo perfect good Eſtate,
Before he did from thence degenerate;
To know that Man was tempted by the Devil,
To break God's Law, till when he knew no Evil;
To know that Man was ſentenced to Dye,
And Chriſt was promiſed immediatly

To

To wound the Serpent, by whom Man was ſlain,
And to reſtore fal'n Man to Life again;
To know that Chriſt was very God indeed,
And very Man, made of the VVomans Seed,
To know that Chriſt by God's appointment dy'd,
And was by Pontious Pilate *Crucifi'd;*
And in the Grave did for a time remain;
And on the Third Day He did Riſe again:
That unto Chriſt all Soveraign Power was given,
Both in the Earth, and alſo in the Heaven,
To know I ſay, and rightly underſtand,
That all the VVorld is now at Chriſt's command:
To know the Father and the Son likewiſe,
To know the Holy-Ghoſt, that Sanctifies,
And fits the Soul for Death and future Glory;
Theſe are the things the Author ſpreads before ye.
My hearts deſire is, the Author, he
May be rewarded in Eternity;
In everlaſting Joy, where Saints ſhall ſing
Continual Anthems to their Heavenly King,
VVhere God himſelf will wipe away all tears;
VVhere he no more ſhall be perplext with fears;
Of ſtearing right unto that Holy Land,
VVhere Saints and Angels in God's preſence ſtands:
Yet while he on theſe reſtleſs Seas remains,
That he might be aſſiſted in his pains,
My hearts deſire is, he may Inherit
The gifts and graces of God's holy Spirit,
That may deſcend into him like a flood,
That he thereby may do his Country good.

Thus

To the Reader.

Thus, with my hearty prayers to God, I reſt,
Deſiring his endeavours may be bleſt,
Unto that uſe for which they were intended,
Then ſhall I think my Friend is well be-friended.

SHe that doth this Unpoliſh'd piece commend,
Was willing that it ſhould obtain its end:
No pains ſhe ſpar'd to give theſe Poems Birth,
But with deſire ſought to bring it forth;
And to that end that nothing might prevent,
Gave her aſſiſtance for encouragement:
May theſe my labours to thy uſe be bleſt,
For which her Love, her Zeal, her Heart expreſt.

Cur-

Courteous Reader,

I Have for thy eaſe and pleaſantneſs in Reading, drawn up this brief Table; containing in it the chief Heads that is Treated on in the Firſt Part of this Book, becauſe the firſt part is not divided as it ought to have been, nor as the Second and Third Part is: I have therefore uſed this Method to every particular matter that is Treated on in this Firſt Part; I have given thee Directions in what Page to find them, that ſo thou may readily turn to that matter thou art moſt deſirous to inſpect. The Firſt Part of this Book is an Introduction to the Art of Soul-Navigation, and ought to have been ſo Intituled.

The TABLE.

THat there is a true reſemblance between a Ship at Sea, and a Chriſtian in this World, and between the Sea and the World, pag. 1,2,3

The like true reſemblance between the Word of God and the Sea-mans Compaſs, the Seas reſemble this world in three particulars. 1. *In the unconſtancy of its motion.* 2ly. *In the Salt guſt the waters of the Sea hath.* 3dly. *In the Violence of the Waves,* p. 4, 5

1. 2

The TABLE.

A Ship at Sea reſembles a Chriſtian in this world, in three particulars; Firſt, In being liable to Leaks, p. 6, 7, 8.
In being liable to run upon Sands, and ſo broken, p. 9, 10.
In being liable to be ſplit upon Rocks, p. 11.
e Rocks explained, p. 12, 13.
the Second Part, call'd Speculation, begins with an Introduction to Speculation, p. 14, 15, 16.
e four Cardinal Points Treated of: The North *compared to God; the* Weſt *to Chriſt; the* South *to Holineſs;* Weſt *to Death.* p. 17.
ripture grounds for this Alluſion, p. 18, 19.
eculation explained; the firſt part of it, being the true knowledge of God, p. 21, 22, 23.
ow Chriſt muſt be known, p. 24, 25, 26.
f Holineſs, p. 27, 28.
f Death, p. 29.
he certainty of the Reſurrection from Death to Life again, as the Sun moves from Weſt *to* North, *and from* North *to* Eaſt *again; ſo Man riſing from the Grave, goes to God, from God to Chriſt his Judge,* p. 30.
he Bleſſed Eſtate of the Righteous, p. 31, 32, 33.
he ſad State of Sinners, after Reſurrection, they muſt return back again from Chriſt their Judge, to their Weſtern Point, which is the Second Death, p. 34, 35, 36.
general Application, p. 37, 38.

ERRATA.

ERRATA.

Reader,

THere is ſome (but not many) Faults e
ſcaped the Preſs; which, becauſe ſom
wrongs the Senſe, I have noted, omitting ſuc
Literal Miſtakes as do not wrong the Senſe.

PAge 2 line 12 for *worth* read *World* p 9 l. 29 f. *hi*
r. *God.* p. 10 l 2 f. *ſould* r *Souls.* Ibid, f. *Sms*
Some's. p 11 l. 7 r. *It is a ſigne of Death.* p. 57 l. 22
miſſuated. p. 68 l. 27 r. *External.*

THE
eaman's Spiritual Companion:
OR,
Navigation Spiritualized.

A Ship at Sea that on the Waves is toſt,
In danger every moment to be loſt,
a true emblem of mans reſtleſs ſtate,
ce he by ſinning did degenerate.
Ship for aptneſs as it doth excell,
is it anciently approved well.
ot only for its rareneſs of invention,
t for its plainneſs to our apprehenſion.
ere be but few, if any, that's ſo low,
d ſhallow of Conceit, but ſee and know,
at as it's with a Ship whoſe Coſtly prize,
he Rich Lading of ſome Merchandize.
oating at Sea when Dark and Silent Night,
s Stain'd the Heaven and obſcur'd the Light.
thout its Card, Compaſs, and likewiſe,
t knowing where its Port or Haven lies.

Nor how to steer or bend his Course thereto,
Being be-wildred in the dark. Just so
It is with Man since his unhappy fall,
Without a guid can find no path at all.
Mans body is the Ship his Soul likewise,
Is that unvaluable Merchandize. (measure
A Pearl whose worth exceedes both weight an
Its price is far above all earthly treasure.
He that shall lose his Soul, although he gain
The world with all its wealth, he will sustain
A loss far greater than can be esteem'd
By earthly man or by the worth redeem'd.
Of all the treasures that is under heaven,
Nought for the Soul can in exchange be give
This World's the Sea, and as by Nature we
Come into it, we neither know nor see
Our Haven, unto which we ought to bend
And steer our Course; nor can we apprehend
The usual means by which we are directed
In this our Voyage, till it be perfected.
Heaven is our proper Haven, 'tis the end
Of all our Labours, thither we ought to bend
And steer our Course, that we the better migh
With hope of happy issue steer aright.
To be our perfect Rule, God doth afford
The blessed Counsel of his Holy Word:
And to his Holy Word he adds beside
His Holy Spirit for our perfect Guid.
Lo thus as with a Compass night andday,
We are directed to find out our way.

Sail by this Compaſs, and we ſhall be ſure
Whatever Storms and Tempeſt we endure,
Our Voyage will be crown'd with good ſucceſs:
We ſhall not miſs our Port of Happineſs.
Tis an unerring Rule, but yet alaſs
By Nature we are blind the time we paſs
Upon this Earth, as in a Sea of Trouble,
Till Death diſſolve our Bodies; and this bubble
If we compare it with the ſplendid light
Of everlaſting day, its but a night;
A night of darkneſs rather than a day
Of perfect light; we cannot find our way,
Without our Compaſs, whence this may be learn'd;
That as a Merchant thinks himſelf concern'd
To uſe his beſt endeavours to ſecure
His floating Veſſel, that he may inſure
His Merchandizes: So he that bears the prize
Of his Immortal Soul, 's concern'd likewiſe
Above all things to uſe his beſt endeavour
To ſave his Soul, which loſt, is loſt for ever.
A Chriſtian in the Goſpel is compar'd
To Merchants that do ſeek no leſs reward
Than precious Pearls; which that he may find out,
Both compaſs Sea and Land, whirls round about
The Maſſy Globe through many a ſtormy blaſt;
And thinks himſelf well ſatisfied at laſt,
If obtains the treaſure that he craves;
Though he indures the fury of the Waves,
So he but bring his Veſſel ſafe to Shore
To his deſired Port, he ſeeks no more.

Man is the Merchant, and his Port doth lie
Within the Confines of Eternity.
This World's well term'd a Sea, and if we eye
It as a place of Waters, we may ſpy
The ſame unconſtant and unſtable motion,
As men behold within the reſtleſs Ocean.
The various changes that this World affords,
With *Neptune's* often changes well accords.
The toſſing to and fro of its affairs,
Filling mens hearts with daily fears and cares,
Is like the raging waves reſiſtleſs might;
Which often puts the Seaman to a fright.
Threatning to rend his craſie Veſſel, and
Intomb his Carcaſs in the reſtleſs Land.
The fear'd evil and the hop'd for good
In worldly things, is like the ebbe and flood;
They go and come, their flux and reflux we
To turn and return like the Tide we ſee.
Sometimes this world doth promiſe preſent go
And then it ſeems like to the Sea and flood.
And when we think we ſhall ſome good obtai
Is like the Tide, returneth back again.
Nothing ſo certain as uncertainty,
Earthly enjoyments make them wings and f
And as the waters of the Seas retains
A briniſh taſte, the ſame Salt juſt remains
In earthly things in great or leſſer meaſure
Abates the ſweetneſs of all earthly pleaſure.
Sometimes the waves mounts up our Ship on
As if its Top-maſt-head would pierce the Sk

nd preſently its tumbl'd down again,
s if in Hell it now were to remain.
n ſuch a caſe a Saint that's in this world
oſt to and fro in ſuch a fury hurld,
made Sea ſick, and nothing now is more
Saints deſire than Heaven its happy Shore.
Saint ſometimes may have a preſent gale,
he Waters ſmooth, the Wind fills out his ſail;
he Wind ſtands fair, the Raging Seas likewiſe,
re all at peace, and now the Seamen lies,
nd quickly comes to his deſired ſhore,
hen others that perhaps ſet out before,
leeting with Tempeſt at the Sea, was driven
uite from their Port & loſt. Some go to heaven
s with a proſperous wind is quickly hurld
ut of the trouble of this evil world;
nd of ſuch ſort young infants be, whoſe ſtay
on this Sea ſometimes is not a day.
hildren alſo that leave this world before
ey have committed ſin, comes to the ſhore
a ſhort time, and meets with never a ſtorm;
ey neither do nor think of any harm:
ay we believe record that is given,
eſe are undoubtedly the heirs of heaven.
eed from all ſorrows & tempeſtuous weather,
riſt as their Pilot doth conduct them thither;
hil'ſt men and women, being more mature,
theſe tempeſtuous Seas great ſtorms indure:
ich gives them cauſe ſufficient to deſire
leave theſe troubled Seas, for fear they tire

In length of time, and upon Rocks be driven
And ſplit themſelves,& loſe their way to heaven
2. And in the ſecond place our bodies may
Be fitly term'd a Ship, becauſe as they
When floating on the Seas do ſpring a leak;
So't fares with man,ſo frail he is and weak;
As through a leak the Sea doth make its way,
Forcing the weary Seaman night and day
To ply the Pump, leaſt if his ſtrength ſhould fai
The waters ſhould ſo mightily prevail
To ſink his richly laden Veſſel, and
Bury both Ship and Lading in the ſand.
The Seaman therefore ſpareth not his pain,
Till he his long'd for Haven do obtain.
So 'tis with Chriſtians, Nature being weak,
While in this world, are liable to leak.
And if a Chriſtian in his labour fail,
The waters of this world will ſo prevail,
That Ship and Lading will undoubtedly
Indanger ſinking to Eternity.
The leaks are theſe,the Saints that ſhall inheri
Eternal life, is fleſh as well as ſpirit.
The world preſents thee with its golden pleaſu
And would perſwade thee there's no greater tr
To be enjoy'd; the ſenſes now invites (ſ
The fleſh to taſte,which draws in theſe deligh
Like as a leak draws water at the Seas
And ſink the Ship, ſo do ſuch leaks as theſe
Draw in this worldly pleaſure, until they
Be fill'd ſo full the Veſſel's caſt away

And Lading loſt; which is the worſt of all:
And by this means came our firſt Fathers fall.
Eve's eye beheld the Fruit, and ſo admir'd,
Preſents it to the fleſh, the fleſh deſir'd.
Man being made of earth, by nature weak,
Not minding as he might to ſtop the leak;
He loſt his Veſſel as he well deſerv'd,
Although its hop'd his Lading was preſerv'd.
This leak ſunk *Achan*, his eye-delighting plea-
As by a leak, did let in ſuch a meaſure (ſure,
Of Avarice, that uſing no endeavour
To ſtop that Leak, his Ship was loſt for ever.
And in a word, the naked truth to ſpeak,
Moſt miſchiefs makes their entrance at this leak.
The ſenſe of Seeing firſt doth act its part,
Preſently brings the object to the heart.
The heart, whoſe office 'tis to ſtop the leak,
If it neglects its part, theſe waters break
Into the Ship; runs in without controul,
And ſinks the Ship and overthrows the Soul.
Then keep thy heart with diligence and care,
Let not thy eye nor ear thy heart enſnare.
Ne'r thine eye invite thine heart to pleaſure,
Think how uncertain is this earthly treaſure.
What true content what ſolid joy can I,
Take in this world, alaſs I am born to die.
Suppoſe I find ſome pleaſure for too day,
Too morrow death tells me I muſt away;
To earth from whence I came; the grave muſt
My mouldring body till I wake from ſleep. (keep

I leave my pleaſure and I leave my ſorrow,
I ſleep too day and ſhall awake too morrow.
And when I ſhall awakeI ſhall be hurl'd,
Immediately into another world.
And then ſhall live again and ſtand before
The judge of heaven and earth and die no more
This ſtate ſhall be aſtate of joy or pain,
From which I never ſhall be mov'd again.
If for this worlds uncertain pleaſures, I
Should loſe that joy that laſts eternally,
How coſtly would theſe pleaſures be? What rate
Should I pay for theſe toys, whoſe longeſt date
Admits no longer meaſure then a Span;
Whoſe largeſt confines is the life of man?
Such ſerious thoughts as theſe they will no doub
Stop all theſe Leaks and keep vain pleaſures out
The third reſemblance that there is between
Mans Body and a Ship, may thus be ſeen,
Its not the empty Ship, that men ſo prize;
But for the ſake of its rich Merchandize.
And as a Ship contains within his hould
The Merchants treaſure, ſo mans precious Soul
That is far richer than the Golden Ore,
The Merchant fetches from the Indian Shore,
Is in his Body; wherefore man beware,
Of Soul Ship-wrack, uſe Diligence and Care,
To keep thy Lading ſafe; Slack not thy pain,
For that once loſt thou'lt never find again.
Thy Lading being loſt, there's no indeavo
Can ſave thy Veſſel, but it ſinks for ever.

Into a burning Lake, a Lake of fire;
Whoſe torments ceaſes not, nor flames expire.
O man be careful whilſt thou haſt a day,
Thy want of care will caſt thy Ship away.
The Carcaſs of a Ship, when all its ſtore
Is buried in the ſand, is of far more
Eſteem and value, than the Body when
Its precious Soul is gone from thence; for then
The Body's nothing but a lump of Clay,
Sleeping in Duſt until the Judgment Day;
When all muſt wake to joy or elſe to ſorrow,
Unto a diſmal night or joyful morrow.
A Ship at Sea is liable to harms,
As well by Rocks and Sands as ſudden Storms.
A Chriſtian while upon theſe troubled Seas,
He hath his Rocks and Sands; and upon theſe
He ſometimes runs aground and ſometimes hits
Upon theſe Churliſh Rocks until he ſplits.
His ſlender Veſſel, which with great indeavour
Is hardly ſav'd from periſhing for ever.
Sins and temptations is a Chriſtians Sand,
On which ſometimes he runs aground and ſtands,
And cannot move; the ſins of Chriſtians heels,
Like red ſea ſands, takes off their Chariot wheels;
Weakens a Chriſtians Faith, he ſcarce can know
Whether he moves one ſtep for Heaven or no.
A Chriſtian that is with his Sin defil'd,
He's at a ſtand ſcarce thinks himſelf a Child.
It is but faintly that he calls him Father,
But like the prodigal he chuſeth rather

The name of Servant; unto ſuch a ſtand
Doth ſin put ſold Sons, loſt on ſuch a ſand.
And other ſands there be of no leſs danger,
To which a Chriſtian muſt not be a ſtranger.
They are temptations of every kind,
That oftentimes do much afflict the mind.
As when a Chriſtian ſees Blaſphemers flouriſh,
While Righteous ones is rather fit to periſh.
It runs the ſoul on ground, he ſcarce can ſay
That he is in the right and perfect way:
This ſometimes made the beſt of men miſtruſt,
And judge the generation of the Juſt.
That ſoul that runs himſelf on ſuch a ſand,
Is often times put to a perfect ſtand.
'Twas this made righteous *David* thus complain,
Surely, ſaith he, I've waſh'd my hands in vain.
O ſoul beware, this is a dangerous ſand,
This put good *David* unto ſuch a ſtand.
That till the ſpring-tide of Gods love did flow
Into his Soul, his faith was grown ſo low,
He there ſtuck faſt, in danger to miſcarry;
Until he went into Gods Sanctuary. (ſtrength
Whoſe holy ſtreams Did give his ſoul ſuch
That he got off that dangerous ſand at length.
Chriſtians have rocks as well as ſands, and they,
Do ſeldom miſs to caſt the Ship away.
I'll mention two, but they ſhall be the Chief;
And yet but two, becauſe I will be brief.
Preſumption and Deſpair, on theſe two Rocks
Whoever runs with violence and knocks,

If

If on the firſt of theſe his ſoul but hit,
'Tis very ſeldom but the ſoul is ſplit.
When men preſume to ſin, and yet will dare
Preſumptuouſly to promiſe equal ſhare
With beſt of Saints in everlaſting joy;
How many thouſands thus themſelves deſtroy.
It is a ſign, ſaith the Phyſician,
Who when he minds his Patients diſpoſition,
Finds him ſo ſtupifi'd; he doth not know
Whether he be diſtempered or no,
Though every one about him gives him over,
And leaves expecting that he will recover.
The dying man feels nothing, hath no fears,
Whilſt his relations dews his bed with tears,
And ſees him dying, though he ſees no danger;
Sees death approaching, while the man's a ſtranger
Unto the thoughts of death, preſumes all's well:
And thus preſumptuouſly ſome goes to Hell,
Laughing at ſin, while others under deep
Sad apprehenſions of their ſtate, can weep;
Beholds him dying, that ſees no ſuch thing,
Sees death hath ſtung him, though he feels no-
The choiceſt Chriſtians floating on the Seas (thing.
Of ſwelling pomp, may run himſelf with eaſe
Upon this Rock; he is not fiercely driven
By any ſtorm or tempeſt ſent from heaven,
But with a ſoft, fair, ſweet, and gentle gale
Which drives him fairly, filling out his ſail
He ſucks the ſweetneſs of external pleaſure,
Gods temporal bleſſings & mans lawful pleaſure:

If well improved, he looks on every ſide,
His Cup is full, he runs before the Tide,
Meets with no tempeſt, neither dreads a ſtorm;
And if ſuch pleaſant gales as theſe do harm,
It is becauſe men think themſelves ſecure,
Neglect the making their ſalvation ſure,
For want of diligence and conſtant care,
They'r on this Rock before they be aware.
When earthly favours, like a ſwelling Tide
Puffs up the mind, and fills the heart with pride;
Inſtead of thankfulneſs he now begins
To caſt a pleaſant glance at ſmaller ſins,
And never ſounds his heart, to ſee how nigh
He is the Rock, but unadviſedly
He ſtill procceds, takes not the leaſt regard
Unto Gods Word, but as an uſeleſs Card.
Firſt ſmiles at ſin, tis pleaſant in his ſight,
At laſt he doth commit it with delight.
Lo thus Gods mercies may for want of care
And due improvement, prove a hurtleſs ſnare,
And run a ſoul upon this Rock, while he
Is ſo becalm'd, he doth no danger ſee;
Wherefore dear hearts if God Almighty bleſs
Your outward man, your care muſt be no leſs,
No leſs in watchfulneſs, no leſs in prayer,
Leaſt temporal injoyments proves a ſnare.
O ſearch no leſs into Gods Holy Word,
Becauſe the Lord ſuch plenty doth afford.
Gods Word will tell thee, *That where much is given,*
Much is required; poor ſouls may miſs of heaven,
VVhen

When earth affords them ſuch a plenteous ſtore
Of temporal things, their hearts can wiſh no more.
A ſecond Rock there is, of which beware,
While ſome preſume all's well, others deſpair
Of being ſav'd, and think it is is in vain
To ſeek for that they never ſhall obtain:
And being overwhelmed with deſpair,
Neglect that ſacred remedy of prayer.
Neglects the uſe of Scriptures ſweet direction,
Which faith man muſt make ſure of Election.
'Tis not a holy ſanctified life
Will ſatisfie the ſoul, or end the ſtrife
Deſpair has made, deſpair will act its part,
And like a Tyrant will uſurp the heart;
And tells the ſoul his ſins is ſcor'd in heaven,
And are too numerous to be forgiven.
And thus torments the ſoul with endleſs grief,
And leaves the ſoul quite hopeleſs of relief.
'Tis not a ſmooth-fac'd but tempeſtuous Seas,
That runs the ſoul upon ſuch Rocks as theſe;
It is ſome darling ſin, ſome boſome evil,
Some ſtrong temptations that our Foe the Devil
Doth with the beſt advantage that he can
Make uſe of for the overthrow of man.
But that thou mayſt ſafely arrive at laſt
At thy deſired Port, and not be caſt
Upon the Churliſh Rocks, and ſcape the ſand,
Thou muſt endeavour next to underſtand
That holy Art of Sacred Navigation,
Which is the Subject of our next Relation.

CHAP.

CHAP. II.

Wherein is laid down the Three Principal Parts of Spiritual Navigation.

Here Sacred Navigation is held forth,
Fitted to th' Body of Divinity;
That holy Seamen ſailing on the earth
May rightly ſteer to bleſs'd Eternity.

SIth to the World the term of Sea is given;
Through which the ſoul muſt make its way to heaven.
And Chriſtian Seamen, whoſe body is likewiſe
Term'd a Ship, their Souls the Merchandize,
Saints then ſtands i'need to bend their meditation
To learn the Art of Sacred Navigation;
Or elſe they'll never rightly underſtand,
To ſteer aright unto the Holy Land.
A Seaman may be made to act his part,
And be expert at Sea by humane Art;
But Art makes not a Saint: Man may be taught
By Art to whirle a Ship this world about,
With ſpeed and ſafety to the Indian ſhore.
Whoſe pleaſant banks abound with Golden Ore,
And yet unskilful, cannot underſtand
To ſteer aright unto the *Holy Land*, (mould,
Whoſe duſt's more worth than pearl, whoſe ſacred
Is far more excellent than Indian Gold.

Whoſe

Whoſe treaſure is not liable to ruſt,
Like Gold, whoſe firſt Original is duſt.
To know I ſay, and well to underſtand
To ſteer our courſe to fair *Emanuel*'s land;
Requires more Skill than humane Art can teach;
It is a myſtery Nature cannot reach.
The Art's Divine and is divinely wrought,
Yet God preſcribes a way how't may be taught.
Whoever then would learn this Sacred Art,
He muſt deny, come out of, and depart,
His Bark of Reaſon, he muſt lay aſide;
At leaſt not truſt to't, ſo as to confide
In humane Wiſdom; leaſt he ſhould miſcarry,
He muſt repair unto the Sanctuary.
The ſacred Scripture muſt be thy Inſtructor.
The holy Spirit alſo thy Conductor,
The beſt Informer of a Chriſtians heart
In this ſo ſacred ſoul-concerning Art.
Or elſe he'l ſink into that Deep Abiſs,
That Lake of Fire where no bottom is.
Where endleſs miſery and ſore diſtreſs,
Muſt be his Port, inſtead of happineſs.
He that would ſteer his courſe to heaven right.
Muſt have a clear, a true, and perfect ſight,
Not only of that Sacred Myſtery
Chriſts Glorious Kingdom, but of Divinity.
The Art and Myſtery of Soul Navigation,
Is a divine and ſacred Spectulation.
This ſacred Art doth teach the Soul to know
Where heaven lies and how to ſteer thereto.

The first part of this Sacred Art I call
Speculative, the second Practical.
The third Affectionate, with all these three,
The Spiritual Seaman must acquainted be.
As Light was made first in the Old Creation,
So in the New the first is Speculation
Or Sacred Knowledg. A man must first receive
Thngs in his understanding, then believe;
Then must he practice according to direction,
Knowledg and Practice will inflame affection.
Thus having opened each several part,
Of this Soul-saving Navigable Art,
Our next work will be to treat upon
Each part distinctly, teach them one by one.
The whole discourse no further will extend,
But to unfold these three, and then twill end.
The first part therefore of Soul Navigation,
Being Divine and Sacred Speculation,
Knowledge I mean, that precious beam of Light,
Whose rising in the Soul doth put to flight.
The evening mists, makes shadows fly away,
And in the Understanding makes a day.
Gives that being that ne'r yet hath been,
Discovers that which never yet was seen.
That Spiritual Seamen therefore may discern,
What's necessa y in this Art to learn,
The Seamans Compass shall the case decide,
And for instructions shall be our guid.
As in the Compass Four Points there be,
Four Points in Christian Compass you shall see:

The

he Four general Points that's moſt of all,
oted by Seamen as the principal,
North, the firſt i'th Compaſs, and the reſt
ollows in order thus, Eaſt, South, and Weſt.
od in our Chriſtian Compaſs firſt of all,
to be eyed as the principal.
o God alone man firſt muſt caſt his eye,
o Dread and fear his Soveraign Majeſty.
y the North Star the Seaman is Directed,
o point i,th Compaſs profits that neglected.
l our endeavours will be nothing worth,
firſt we eye not God, God ſtands for North.
is by Chriſt our mercies is increaſt,
e's next the Father; Chriſt ſtands for the Eaſt.
om Eaſt to South the Sun doth make its way,
riving at the South 'tis perfect day.
e next to Chriſt that Chriſtians muſt poſſeſs,
is the Spirit, South point is Holineſs.
olineſs is our South, and Chriſt is then
height in Chriſtians, when moſt holy men.
ext to the South is Weſt, whither the Sun,
akes haſte and ſets, and then our day is done.
eath is our Weſtern Point, doth terminate
r day, and put a period to its date.
eſe be the Four Points all men muſt eye,
rth, Eaſt, South, Weſt, then man prepare to die.
Now ſee our *Scripture grounds* for this alluſion,
r upon that we'll bottom each Concluſion.
s a Notion generally receiv'd,
das unqueſtionably it believ'd

That fair *Jeruſalem* that famous Town,
Iſraels Metropolis, the worlds renown.
Was plac't i'th midſt o'th earth and hence it wa
As moſt conclude it all was came to paſs.
All places bear their true Denomination,
As they were plac't or ſtood for ſcituation
Relating to that City, whoſe great name,
Did fill the earth with its renowned fame.
Jeruſalem thus for the Center ey'd,
I will remember that on its North ſide.
The City of the mighty King was plac't:
The mount of Olives alſo on the Eaſt.
Which mountains as it firſt did entertain
Our bleſſed Lord, ſo when he comes again,
Zachary the Prophet gives a full accompt,
His feet ſhall ſtand upon that Eaſtern Moun
And on the South-ſide did mount *Sion* ſtand,
The ſacred mountain of that holy Land.
Mount *Calvery* the place of Death, this mou
Was ſcituate on the VVeſt; on this account
I am incourag'd to make this alluſion
Scriptures not contradicting this Concluſion,
That Eaſt ſhould ſtand for Chriſt, and Stouh
Without excepting ſtands for holineſs, (le
And VVeſt for death will never be denied,
But why the North is unto God apply'd
May at the firſt to ſome ſeem not ſo clear,
But that the truth thereof may ſtill appear,
Mark what good *David* ſaith, obſerve the wo
Of that moſt faithful Servant of the Lord.
Wh

When *David* ſets Mount *Sions* Beauty forth,
She is, ſaith he, the joy of all the Earth:
She's beautiful, ſaith he, for ſcituation,
Which he makes out by this clear der onſtration,
The mighty King, ſaith *David*, doth reſide.
In fair *Jeruſalem*, on the North ſide
Of ſacred Sion; to whoſe glorious King,
The Nations ſhall their wealth and glory bring.
Hence 'twas that ſpeech concerning *Lucifer*,
Who would exalt himſelf above the Stars
Of God Almighty; *Eſay* adds beſides,
As further Demonſtration of his pride,
That *Lucifer* preſum'd himſelf ſo great,
That he would make the ſide o'th North his ſeat.
But he whoſe high aſpiring thoughts did ſwell,
T'uſurp Gods place, is tumbled down to Hell.
The North, which if as ſome ſuppoſe to be
The Mount *Moria*, it will well agree.
That Sacred Mount in *Canaans* Holy Land,
Did alſo on the North of *Sion* ſtand:
That ſtill the North in Scriptures is appli'd,
To God alone as properly his ſide.
Theſe words of *David* next I'd have you mind,
Which you in *Pſalm* the 75 may find,
David excluding both Weſt, South, and Eaſt,
From giving honours, making not the leaſt
Mention o'th North, ſaith honours do proceed,
From God alone as if it were agreed,
And taken for a grant on every hand,
That for Gods proper place the North doth ſtand.

Sith then the language of Gods holy word,
With this our notion doth ſo well accord;
I hope I may preſume without offence,
With awful fear and holy reverence
To make a ſerious and divine inſpection
Into the Sacred Art; taking direction
From Holy Writ: which we will make our guid
Not on the right or left to turn aſide.

And now with ſerioufneſs we will conclude,
The North with God moſt fitly doth allude.
'Tis God alone we firſt muſt ſeek to know,
The Word and Spirit will direct us how.
When firſt therefore thy Veſſel launcheth forth
Into theſe troubled Seas upon the Earth;
Aſſure thy ſelf thou art not like to make
A happy Voyage if thou undertake,
To ſtear thy Ship to fair *Emanuels* Land,
Before thou know and rightly underſtand
God thy North Star, whom thou muſt alway
When thou ſets forth towards eternity. (eye
Know God is firſt, 'tis he firſt gave thee breat
And he is laſt and hath appointed death,
That fatal meſſenger to call thee hence,
To give accompt to him for each offence.
Know God is merciful and juſt alſo,
He ſees thy ways and did thy ſecrets know.
Let no ſuch fooliſh thoughts poſſeſs thy mind,
To think there is no God, be not ſo blind;
The Heavens are his witneſs, day and night (ligh
Do ſpeak throughout the World; their beams

Fills every place: By this the Nations know
There is a God, whether they will or no.
The very Heathen do the ſame confeſs,
By light of nature they can do no leſs.
His acts of providence beſpeaks the ſame,
They all ſet forth the glory of his name:
His mighty hand that framed every Creature,
Both in the Earth, the Air, and in the Water;
Gives food, as well as being, unto all;
Of every thing he's the original.
He feeds the Ravens, when to him they cry,
He is and was from all eternity.
This knowledge, although true, is not alone;
He is not onely God, but he is one.
Although there be Gods many, ſaith St. *Paul*,
To us there is but one, he's all in all.
God muſt not onely thus be underſtood,
But we muſt know him for our chiefeſt good:
That good thou doſt, or ever ſhalt enjoy,
Comes from himſelf alone; he'll not deſtroy
His handy work: Mans ruin doth proceed
From man himſelf; 'tis man that doth that deed.
'Tis in and by the Lord we muſt obtain
Eternal Life, Life doth in him remain:
This thing is needful to be known by theſe,
That ſail for Heaven on theſe troubled Seas.
To know God thus, is of as great concern,
As for a Seaman his North Point to learn:
And in the third place, thou muſt learn to know,
God in his Holy Attributes alſo.

His Attributes of Power, Mercy, and
Of Juſtice; alſo thou muſt underſtand,
We read, when God Almighty did proclaim
His ever honoured and his Name;
In *Exodus* the thirty fourth we find
His Name is gracious, merciful, and kind:
In him long ſuffering, patience, doth abound
Sin pard'ning grace in him is to be found.
Reſerved mercy is laid up in ſtore,
For ſueh as love him, grace for ever more:
As thou muſt know he's merciful, thou muſt
Know as he's God Almighty, he is juſt.
To thoſe that hate him, he will be ſevere;
A guilty Conſcience he'll by no means clear.
Though Heavens in his right hand, is as reward
To ſuch as do his righteouſneſs regard;
Yet in his left hand is a flaming fire,
Conſumes the wicked in his burning ire.
His wrath once kindled, he that reads his name
Muſt read him then a ſoul-conſuming flame;
More bright than *Phebus* in the Southern skies
Like to devouring fire in his eyes.
His voice is like a ſoul amazing thunder, (der
That fills the maſſie earth with dread and wo

But now I think I hear ſome make reply,
If thus I do behold his Face I die:
His terror frights me, O I am undone,
I am unclean, O whether ſhall I run?
If Holy Angels be not pure, how then
Can I be ſav'd, that am a ſinful man.

If God be Holy, thou muſt be no leſs;
Thou muſt behold Gods Face in Righteouſneſs:
Then I'll aſſure thee when thou doſt awake,
His Image will full ſatisfaction make:
By wake I mean thy being rais'd from Grave,
When thou a full and perfect ſight ſhalt have,
Of that great glory *Moſes* could not ſee;
With which thou then ſhalt ſatisfied be:
And that thou may his Beauty then behold,
With joy remember that thou haſt been told
He is a Holy Spirit; wherefore he
In Spirit and in Truth muſt worſhipt be,
By that pure Light that in the Soul doth ſhine;
Proceeding from the Spirit of God Divine:
And by the ſtrength and vigor of thine own,
Muſt thy unfeigned Love to God be ſhown.
Alas, ſay ſome, this is but fruitleſs talk,
For that no man can thus unſpotted walk:
Shew me the man that never doth tranſgreſs,
Or him who thus ſees God in righteouſneſs.
If none but man thus holy can enjoy
This bleſſed ſtate, Gods preſence will deſtroy
The univerſe; the beſt of men do not
Live without ſin, none is without his ſpot.
To this I ſay, the God of Earth and Heaven,
Conſidering mans weakneſs, hath given
His Son, his onely Son, whom he hath ſet
To be our Surety, and to pay our debt:
Chriſt is our Eaſtern Point, he is that Light
Whoſe morning brightneſs doth expel the Night.

All you that ſail for Heaven, be ſure you learn
To know this Eaſtern Point; 'tis your concern.
And firſt remember, Chriſt hath quit that ſcore
That *Adam* left to pay; it ſhall no more
Be reckon'd for: for he hath paid that debt,
Which on our ſcore for *Adams* ſin was ſet.
Behold the Lamb of God, behold I ſay,
That bleſſed Lamb that took our ſins away;
That holy Lamb of God, the King of Kings,
That did ariſe with healing in his Wings:
He pleads the cauſe of ſuch as do tranſgreſs,
And willingly he is our righteouſneſs.
'Tis Chriſt alone, 'tis he alone, I ſay,
That by his glorious riſing made a day.
Till this bright Eaſtern Morning Star did riſe,
All the whole world in diſmal darkneſs lies.
He like the glorious Morning Sun came forth,
And viſited all corners of the Earth.
How diſmal is the dark and ſilent night,
How comfortable is the morning light:
Here is thy comfort ſoul, do what you can,
Chriſt is that pure, perfect, holy man;
He'as done exactly what thou ſhouldſt have done,
And God accepts thy doing in his Son.
Know for thy comfort God is reconcil'd
To ſinful man, by Chriſt that holy Child.
A body was prepar'd him for thy ſake,
For nothing elſe could reconcilement make:
Thy weakneſs in Chriſt is all ſuppli'd,
By him alone thou muſt be juſtifi'd.

hriſt doth not only fill the world with light,
ut as a way-mark guids thy ſteps aright
nto the Father; tells thee there is none
omes to the Father but by him alone.
The third thing in this Point thou art to learn,
nd make thy chief concernment to diſcern
is that ownneſs and ſweet unity,
hat is between the Soul and Chriſt, whereby
hriſt and thy Soul is made intirely one,
y the indwelling of the Spirit alone:
is the Spirit alone that doth unite
hee unto Chriſt, the ſpirit gives thee light:
fills thy ſoul with light, thy heart with praiſe,
y which thou mayſt behold thoſe golden raies
Vhich darts into thy ſoul, gives thee a glance,
f thy adoption and aſſurance. (follow,
hus knowing North and East, the South doth
Next to be known; it is the ſpirit doth hallow
nd ſanctifie the ſoul and change the nature;
onverts the man, and makes him a new creature.
enewed in himſelf, he's born anew,
o all unholineſs he bids adiew.
e that doth put on Chriſt will ſurely find,
o great an alteration in his mind:
here's nothing now with which he's ſo delighted,
s holineſs, which he before had ſlighted.
The love of Chriſt caſts ſuch a warm reflection
pon the ſoul, it ſtirs up his affection.
his Soul like *Mary's* melted into tears, (hairs.
Vith which ſhe waſht Chriſts feet, thought not her

Although

Although her ornament, too good to foul,
To dry his Feet; his love ſo melts her ſoul:
Her ſins were many, made her love abound,
Becauſe ſo vile a wretch had mercy found:
What I, ſaith ſuch a ſoul, who no eye piti'd,
Defild with ſin, and are my ſins remitted:
Shall I be guilty of ſo great a folly,
That's waſht from ſin; and ſhall I be unholy?
He whoſe dear love did take away my ſin,
Will hate and loath me if I ſin again.
When Chriſt did clear that ſinful womans ſcore
He gave charge ſhe ſhould ſin no more.
How miſerable was thy ſtate, when he
At firſt had thoughts of pity upon thee?
Polluted in thy Blood he paſſes by,
Beheld thee, and did caſt a gracious eye
Of Pity: Did both grace and mercy give,
Said to thy loathed ſoul, O ſinner live.
Upon thy head he puts a crown of gold,
And makes thee fair and lovely to behold;
Then doth preſent thee as a Virgin clear
Before the Father, doth eſpouſe thee there.
Thou muſt be holy now and ſanctifi'd,
Laying thy former ſins and luſts aſide. (how
You heaven born ſouls, think and remembe
Unſuitable it is, how much below
A Saint it is to ſin; whoſe holy dreſs,
Like to a ſacred garment, muſt expreſs
Whoſe Spouſe thou art. O do not give conſen
To live in ſin; ſin ſtains thy ornament:

Holi-

Holineſs is Saints luſtre makes them ſhine,
It tells thine enemies thou art divine.
How high is Chriſt advanc'd in Chriſtians, when
In mortifi'd doth make them holy men.
Chriſt's like the glory of the Southern Sun,
At height in Chriſtians when this work is done.
A Chriſtian now is in a line direct
To God the Father, may have full aſpect.
Look from the South, the North is juſt before ye,
So Saints in holineſs may ſee Gods glory:
And hence it was that *Abraham* did diſcover
The glory of the Lord: From hence moreover
Moſes that holy man of God, contemns
All *Egypts* glory; counterfeiting Jems.
Moſes by faith, ſees holineſs rewarded;
Thinks *Egypts* glory not to be regarded:
He did eſteem of *Iſraels* diſteſs,
Above the glory that he might poſſeſs
In *Pharoahs* Court; his faith bore evidence,
Unto that Heaven promis'd recompence.
But ſecondly conſider, as the light
Is contrary to darkneſs, day to night:
So ſin and holineſs do hate each other,
And in one place they cannot dwell together:
But as the Sun, when ſhining bright and clear,
Doth make nights ſable ſhadows diſappear.
And as the gloomy ſhadows of the night,
Doth put the Suns fair pleaſant beams to flight:
So where true holineſs doth take poſſeſſion,
There's no allowance for the leaſt tranſgreſſion.

Nor

Nor is there any place for holineſs,
Where ſins uſurping power doth poſſeſs.
Sometimes we ſee the Sun appears ſo bright,
As if no darkneſs now could ſtain its light,
But preſently we ſee a Cloud ariſe,
And then the Sun is hidden from our eyes.
Juſt thus it's with a Saint, a little folly,
O how it ſtains him that's reputed holy:
If once a Chriſtian do contract a blot.
His former holineſs is quite forgot.
A Saint whoſe converſation is upright,
'Twill put whole legions of his ſins to flight.
Let Chriſt our bleſſed Eaſtern Star ſhine clear
Within thy ſoul, and ſin will diſappear.

Thus have we given thee a brief relation
Of three firſt Points of Sacred Speculation:
Of North, of South, of Eaſt, the next muſt be
Our Weſtern Point, which take with brevetie:
God is our North, and Chriſt our Morning Sun;
Holineſs our South, at Weſt our day is done.
As *Moſes* councell'd *Iſrael*, ſo do I,
Firſt learn to live, and yet prepare to die.
That faithful ſervant of the Lord, whoſe breath
Propounds to *Iſrael* both life and death.
I have, ſaith *Moſes*, ſet before your eyes
This day, both life and death, may I adviſe
Or give you council how to make your choice
Could I perſwade you to obey my voice,
You ſhould not die, ſaith he, for I would give
You counſel to obey Gods Word and live.

Sit

th life is but a momentary ſpace
f times moſt ſwift, yet moſt uncertain race!
nd that as certain as you draw your breath
h open air, ſo certain is your death.
nd yet your death, no other but a ſleep,
our Grave no other than a place to keep
he broken pieces of your brittle clay,
Vhich are reſerved till the judgment day:
Vhen your dead corps ſhall live again, and never
hall be diſſolved, but remain for ever:
hen do the thing, ſaith *Moſes*, that may be
f ſoul concernment to eternity.
Death is our Weſtern Point, by death we paſs
ut of this world; return to what we was,
o duſt again: Sentence of death was given,
Vhen men tranſgreſs'd the ſacred will of Heaven.
The certain wages diſobedience brings,
death our night of ſilence, whence four things
to be noted, needful to be known,
y ſpiritual Seamen, which I thus lay down:
Firſt Death is certain, every ſoul muſt taſte
f death, or elſe be changed firſt or laſt.
he ſtroke of death can never be avoided,
owever ſome may vainly be perſwaded.
ur lives, our days, our Suns reſplendant light,
ill ſet in death, will terminate in night.
Vherefore in vain, ſome fooliſhly aſſay,
o flatter death and ſend it far away:
rom youth to manhood, and from thence to age,
or death muſt act its part upon this Stage.

Though

Though man would flatter death, it never ſtays
Death ſtrikes the child, the aged man; betray
The hopeful young man, even in his prime,
And gives him not ſometimes, a minutes time,
Uncertain when, but certain death will ſtrike
Reſpecting Kings and Beggers all alike.

But in the ſecond place, it is as plain,
Our Sun that ſets i'th Weſt will riſe again.
From God we paſs to Chriſt, and Chriſt doth bleſs
That ſerious ſoul, brings it to holineſs. (whence
Which fits man for his Weſtern Point, from
By death he's brought to God, his N. from thence
He's brought unto his Eaſtern Point again,
He's rais'd by God, through Chriſt, and doth re-
Now in a ſtate of perfect holineſs, (main
Which he ſhall then eternally poſſeſs.

His Southern Sun is always now at height,
'Tis always noon and never will be night.
No Clouds ſhall now his perfect glory ſtain,
His day is perfect and ſhall ſo remain.
No Weſtern Point, no dying any more,
No ſetting of our Sun, as heretofore;
No ſhadows nor eclipſes ſhall obſcure
This glorious day, it always ſhall endure.
Sin and temptations, which now interpoſe,
Between the glorious Face of God, and thoſe
Which from ſome preſent glimpſes of his Grace,
Like *Moſes* longs to ſee his glorious Face;
Shall now like Clouds diſperſe and flie away,
By reaſon of the glory of the day.

Thoſe

Thoſe ſighs, ſorrows, and thoſe clouds of fears,
Which ſin now raiſes, thoſe ſoul-melting tears,
Which ſin now cauſes, for which Saints complain,
They ſhall be all diſper'd and none remain
No Satan then the tempter, now remains,
In darkneſs and in everlaſting chains:
O happy he, thrice happy he, I ſay,
That doth arrive at this ſo glorious day.
He now is freed from ſorrow and diſtreſs,
From thirſt and hunger, cold and nakedneſs:
From all his perſecutors he's ſet free,
He's with the Lord, and evermore ſhall be:
The glory that his eyes ſhall then behold,
One thouſand part thereof cannot be told.
'Tis not in man that lives upon the earth,
To find out words to ſet his glory forth.
But that ſome glimpſes Chriſtians may behold,
Scriptures compares it with refined gold:
To precious Pearls, whoſe excellence and worth,
Exceeds all other treaſures in the earth.

When *John* that Evangelical Divine,
By Heavens high appointment did deſign,
To leave the Saints a copy of their joy,
The Lord preſents it to his Servants eye,
Who in a Viſion did behold ſuch glory,
That faith muſt help a man to read the ſtory:
The glory of this viſion was ſo great,
As that the higheſt pitch of mans conceit,
Can hardly reach: the ſtrength of mans deſire,
Can ſcarcely reach ſo high, but never higher.

He

He ſees a City that to'th Saints is given,
Made by the wiſdom of the God of Heaven,
Nay furthermore, our Author adds beſide,
The City was adorn'd and beautifi'd;
Like to a Bride in ſplendant rich aray,
Deckt for her Husband on her wedding day
Strong is that place, glorious that habitation,
Where God Almighty lays the firſt foundation
Great muſt the ſplendor of that glory be,
Where Gods moſt ſoveraign bleſſed Majeſtie
Improves his ſacred wiſdom in adorning;
Bright is that day that hath ſo clear a morning
Bleſſed is he that feels this warm reflection,
In the clear morning of his reſurrection.

Eye hath not ſeen, nor can mans heart conceive
This ſacred glory, yet we may receive
Some glimpſes of this glory, if with care
Spiritual with temporal things we do compare

Suppoſe that all the worlds united power,
Should as one man attempt to build a Tower,
Whoſe Heaven aſpiring top ſhould reach ſo high
As men might make their dwelling in the Sky.
Should all the wiſdom that the Lord hath given
To all the world, reſiding under Heaven,
Be now improved with united power,
To beautifie as well as build this Tower;
With ſparkling Diamonds and burniſht Gold,
Rich for their value, glorious to behold:
With precious Jewels beautifi'd all over,
While pure Gold the Streets thereof did cover.

How

How fair and beautiful with ſplendor clear,
Would ſuch a glorious place as this appear.
That famous Temple *Herod* once erected
In fair *Jeruſalem*, how it affected
Titus the *Roman*, when he did behold
The *Sanctum Sanctorum* beautified with Gold:
He ſtood amaz'd, lifts up his hands to Heaven,
Deſires of the Lord to be forgiven
His great offence; to God proteſting ſtill,
That glorious Temple fell againſt his will:
Wherefore he crys aloud, calls out amain,
To ſpare that Holy Temple crys again;
O ſpare, ſaith he, that glorious place, 'tis pity
It ſhould be ruin'd with this wicked City.
Yet was this Temples glory not ſo great,
To anſwer to the height of mans conceit:
Nor may the height of mans conceit compare,
With what this Viſion did to *John* declare:
Twelve thouſand furlongs was its meaſured height,
The glory of the Lamb did give it light. (height,
The Suns reſplendent rays, when ſhining clear,
Could give no light, it had no luſter there.
No night was there, no cloud nor ſables ſhade,
This is the glorious day the Lord hath made.
What tongue or pen can give a true relation
Of new *Jeruſalem*, the habitation
Of glorified Saints; whoſe full perfection
Shall be compleated at the reſurrection.
But laſt to the Weſt, I've this to ſay,
Here is eternal night as well as day.

Thugh God in Chriſt, do bleſsthe Sts. with light,
God out of Chriſt prepares perpetual night,
For wicked men and Devils no exemption:
In life there is, in death there's no redemption,
All men muſt die, we know it to be true,
Daily experience doth this matter ſhew.
There's none exempt from death, the very beſt,
Choiceſt of Chtiſtians, paſs from South to Weſt.
The good man dies, the wicked dies alſo;
Both good and bad from Weſt to North muſt go.
The good man ſhall be rais'd,, ſo will the evil,
The Angel muſt be judg'd, ſo will the Devil.
The difference lies here, the Saints perfection
Is at the higheſt after reſurection.
'Tis then their everlaſting day begins,
'Tis then they turn their backs of all their ſins.
But with the wicked it is nothing ſo,
From their North Point to Weſt again they go:
Depart they muſt from Gods eterna! light,
VVith go you curſed to perpetual night:
But Oh! what heart can think, or tongue expreſs
Their endleſs wo, their grief remedileſs.
Conſider Chriſtians joy, you need not borrow
A better Penſil to paint forth their ſorrow:
Conſider but the comfort of the light,
From thence behold the terror of the night.
If naught but darkneſs ſhould their ſouls oppreſs,
It would be ſorrowful and comfortleſs:
'Tis utter darkneſs, not the ſmalleſt beam
Of light, which makes their ſorrows ſo extream.

Thoſe

Thoſe very eyes, while on the earth was bleſt
With natural light, ſhall now be diſpoſſeſt
Of all the ircomfort; what they undergo,
Being in darkneſs, aggravates their woe:
The luſtful eyes which in the earth delighted,
In naught but filthineſs, is now be-nighted;
Shall never ſee a pleaſant object more,
But weep and wail, and never ſhall give o'r.
Be warn'd you ſwearers for theſe tongues of yours
That in blaſpheming ſpends your precious hours:
Unceſſently ſhall then blaſpheme Gods name,
For very anguiſh, in tormenting flame:
And yet in darkneſs, you that can hear God cry
Repent you ſinners, wherefore will you die?
That ſcorns his bounty, and refuſe his grace,
While God with patience waiting, gives you ſpace.
You that can hear the God of Heaven complain
At your deſtruction, yet rebel again: (bear
You that have griev'd the Lord. you now muſt
Your endleſs grief, your cryes he will not hear.
Your ears, which while on earth, could give conſent,
To hear Gods name blaſphemed and be content;
Shall now hear ſighs and lamentable cryes,
While you are ſharers in theſe miſeries:
Your hearts, with which you hated every word
Spoke to you by the Servants of the Lord;
With horror and amazement ſhall be ſmitten,
While all your former wickedneſs is written
In your tormented conſcience, which will ſmite
And with its aggravation ſhall affright you. (you,

And in a dreadful manner ſhall preſent
Before your face that helliſh regiment
Of all your former ſins you have committed,
From which you might have been acquitted.
You then have time too much to ſee your folly,
But none at all to labour to be holy.
Your day is paſt, your dreadful night is come,
Your Sun is ſet, and darkneſs is your doom.
This is the laſt conſiderable thing,
Relating to the Weſt that I ſhall bring.
But yet before we paſs to th' Second part
Of this ſoul-ſaving Navigable Art:
Theſe four things that we have laſtly read,
Shall once again before your eyes be ſpread;
But very brief, and for no other end,
But that I may more ſeriouſly commend
Them to your thoughts; as highly your concern,
Rightly to weigh, to underſtand and learn.
North ſtands for God, and that you firſt muſt know
From God to Chriſt your Eaſtern Star you go,
God out of Chriſt is cloathed all in ire,
Behold God ſo, he's a conſuming fire.
To God by Chriſt, your ſouls muſt have acceſs,
And Chriſt conducts thee unto holineſs (eye
Thy Southern Point; from whence caſt but thine
Unto thy Weſtern Point, and learn to die.
Four things is in thy Weſtern Point laid down,
All very neceſſary to be known.
Firſt thou muſt die, thy riſing ſun muſt ſet,
I'th' Weſt, 'tis certain, do not that forget.

From

From Weſt to North, from death to God you go,
By God through Chriſt, th'art rais'd again alſo:
After which time, thy ſun will ſet no more,
Nor yet decline, as it has done before:
But if thou do'ſt not die a holy man,
Thou wilt be far more miſerable than
Thou waſt before; thou muſt go back again,
From North to Weſt, for ever to remain
In that black night, which never ſees a morrow,
Where thou wilt find no period of thy ſorrow.
One word of uſe and then I ſhall have done,
Walk not in darkneſs while you have the Sun
To be your guid. He that walks in light,
May ſee to take and chuſe his ſteps aright;
But he that walks in paths of darkneſs, neither
Knows how to guid his ſteps aright, nor whether
He is a going. God hath provided well,
Why ſhould your precious ſouls go down to hell.
What pity 'tis, that man that noble creature,
Whoſe well compoſed form and comely feature
The Son of God did not diſdain, I ſay,
What pity 'tis he ſhould be caſt away.
And that you may not want a full direction,
To bring you unto Heaven, Saints perfection;
The next unto this Art of Speculation,
Muſt be the practick of Souls Navigation:
In which diſcourſe I ſhall my ſelf confine,
To th' Seamans Compaſs, only more divine;
And ſhall accordingly preſent to view
Our Practick Points, in number thirty two.

Thus having given you a full relation
Of the Firſt Part of Sacred Navigation,
Which is ſpeculation; I now proceed
Unto the Second Part, which is indeed
The Practice of a Chriſtian, after he
Hath been inſtructed to a good degree
In the true Knowledge of the Deity;
One God in Eſſence, three in Divinity.
Diſtinguiſh't thus, the Father and the Son,
And Holy Ghoſt, three yet intirely one.
Having his underſtanding lightned.
To know therefore the Son of God muſt ſhed
His precious blood, be made a Sacrifice,
And that it is the Spirit that ſanctifies
And fits the ſoul for Death. I ſay again,
After a ſoul this knowledge doth obtain,
He's fit for notion; theſe things being known,
Which muſt be firſt, yet muſt not be alone.
Theſe be the Four Chief Points, we muſt divide
Each Quarter into Seven Points beſides.

North.

Your Firſt Point being North, you muſt endea-
(vour
By Light from God to ſteer your Courſe, if ever
You do intend to ſteer your courſe for heaven!
Steer by this ſacred light which God hath given
The Holy Scripture; let them be thy guide,
For want of which many hath turned aſide.

Make

Make Gods Commandements thy Compaſs and
Thy light to ſteer to fair *Emanuel's* Land.
We need not wonder why ſome do miſcarry,
Who lays aſide their Compaſs. and contrary
Unto the ſacred Rule Gods Word lays down,
Doth ſteer their Courſe by fancies of their own.
Good *David* ſteer'd by this, thy Word, ſaith he,
Is both a Light and Lanthorn unto me.
The Prophet *Eſay*, ſpeaking in the name
Of great *Jehovah*, doth command the ſame,
That from Gods Law they ſhould not turn aſide,
But make his Teſtimonies all their guide.
Unto this ſacred truth *Paul* teſtifies,
Who ſaith the Scripture makes men wiſe
Unto Salvation; and to this agree
The ſayings of our Lord: O ſearch, ſaith he,
The holy Scriptures, there thou'lt be directed;
No ſafety where this Compaſs is neglected.
It is the miſchief of our preſent day,
And the true Cauſe why many's caſt away,
Satan that roaring Lyon goes about,
To ſhipwrack ſouls his work it is no doubt;
To make men queſtion and at laſt deny
The Holy Scriptures juſt Authority.
The Holy Scripture is more uſeful far
Unto a Chriſtian, than the Northern Star
Is to a Seaman; who ſometimes can ſteer (there
Some Leagues, although his Compaſs be not
But Chriſtians cannot ſteer one courſe aright,
If not directed by this Sacred Light

Which doth proceed from God the mighty Lord
And shineth forth from his most Holy Word.
He that doth throw the Holy Scriptures by,
Under pretence to steer more certainly
By Natures various and uncertain light,
Instead of steering of his Course aright,
Is like the man who throws his Compass by,
That he may steer by the uncertain tide
Of his conjectures, and when all is done,
He doth but light a Candle to the Sun.
The Scripture is that Light, whose glorious rays
Proceed from God, by them direct thy ways.

North by East.

North by East the second Point must be,
Learn this Point well, and thou shalt clearly see
From that bright beam that from Gods Word (doth shine,
Whose ever-blest Authority's divine.
When man by breaking Gods Command became
The Author of his own rebuke and shame,
Justly provoking God, who gave him breath,
To lay on him the punishment of Death.
Man though unworthy, so much favour found
From God Almighty, that he did propound
A way to save him, who had thus undone
Himself by sinning: God propounds his Son
To free poor man from Deaths eternal stroke,
And take from off his neck that heavy yoke;

And

And to reſtore loſt man to life again,
That he for ever living might remain.
In ſteering to this point it doth behove
Thee to remember Gods moſt precious love
In all ſoul matters now direct thine eye,
To Gods free promiſe and on that rely.
The Sun whoſe glorious preſence fills the earth
With its deſired light, moves from the North;
So Chriſt our Riſing Sun, whoſe glorious face
Makes glad the earth, proceeds from Gods freed (grace,
The Suns firſt differenc'd motion and the leaſt,
From his full Nothern point is by the Eaſt.
The firſt appearance of Gods love to man
Was in the promis'd ſeed; there firſt began
Gods love to ſhow it ſelf: this promis'd ſeed
Is Chriſt, the Son of God, who is indeed
Our Riſing Sun; to him direct thine eye,
To him do all the Prophets teſtifie.
Take Counſel of Gods Word, let it adviſe,
Gods Word will teach thee to be truly wiſe.
When worldly men, to get themſelves poſſeſt
Of earthly treaſures, run from Eaſt to Weſt,
From youth to age, until grim Death betrays
Them to their graves; they paſs away their (days.
To ſearch the Holy Scripture let thy mind
Launch forth into theſe deeps, and thou ſhalt find
Such treaſures as on earth thou canſt not have,
Though earth ſet open to thee her golden cave:

Trea-

Treasures that will indure after death,
That will not leave thee when thou leav'st thy (breath
That man which labours for Earths empty plea- (sure
While he neglects the seeking of that treasure,
Is like a Merchant that to th'*Indies* trades
Only for pibles, while other Merchants lades
With Golden Ore; like him that trades for sand,
While others with rich treasures fills the land.
When thou hast learn'd this point, thou mayst (proceed
And learn the third point with like care and heed
Mind this third point as highly thy concern.

North North East.

'Tis North North East that thou art next to learn
This point is just i'th middle, plac'd between
The North and North East point, as may be seen
I'th' Seamans Compass; it is five points at least
Nearer the Nothern point than 'tis the East.
God in propounding Christ for mans salvation,
That Act of Grace sprang from his meer Com- (passion
Unto his Creature Man; that God I say
In making Christ, that promis'd seed, the way
Whereby poor man may be restored again
To life eternal, ever to remain.
He's the Chief Author of mans happiness,
And Christ the way by which we have access

Unto

Into that glory: Do not envy then
At the proſperity of wicked men;
All their joy continues but a day,
Tis but a moment, and they muſt away;
While vainly they imagine all is well,
They leave their pleaſures and go down to hell.

North Eaſt by North.

North Eaſt by N. this point is one point nigher
Our Eaſtern Point, and therefore doth require
That care and diligence be daily ſhown
To learn this Point as Scripture lays it down.
That God's the Author of our further joy,
In ſaving him who did himſelf deſtroy,
He did not only thus propound his Son
To be mans Saviour, but when that was done,
That man the better might believe the ſame,
And be ſupported while the promiſe came;
That this his promiſe might be kept alive,
In every Age he did the ſame revive.
Tels *Noah* from whence the promis'd ſeed ſhould (ſpring,
That unto man ſhould this ſalvation bring.
Confirm'd the ſame to *Abraham* again,
In terms more full he did himſelf explain;
That all the earth ſhould of his love partake,
And be redeemed for his mercies ſake.
But yet more fully unto *Iſrael*,
Who did in *Egipt* under *Pharoah* dwell:

When

When by his powerful and mighty hand,
He'd brought them forth from the *Egyptian* lan
He did preſent their Saviour to their Eye,
In Types and Figures, that they might thereb
Have real ground to exerciſe their faith,
That all the world, as holy Scripture ſaith,
Might look up unto him, and ſaved be
By faith in Chriſt, whoſe blood was ſhed for the
If thou be careleſs here and do'ſt not learn
To know this Point, thou hardly wilt diſcern
The pleaſant Banks of bleſſed *Canaans* ſhore,
Which if thou miſs, th'art loſt for ever more.

North Eaſt.

Now learn thy fourth Point 'twixt N. and Ea
For in thy Compaſs ſo thou'lt find them plac't
Man's ſaved by the Word of God indeed,
Which Word of God is that ſame promis'd ſe
In Gods appointed time this Word became
Fleſh in our form, St. *John* affirms the ſame:
He took not on him Bleſſed Angels nature,
But *Abraham*'s ſeed, the ſhape of humane Cr
A ſinleſs man into the world did come, (tu
Not by the will of man, but from the Womb
Of a chaſte Virgin, came he to fulfil,
What was decreed in the Fathers will;
That he might purchaſe mans eternal good
By no leſs price than his moſt precious blood.
This is that Lamb of God to whom is given,
All ſoveraign power both in earth and heaven
Ang

gels in heaven are at his Command,
d earthly Potentates ſhall not withſtand
s mighty power; to him all knees ſhall bow,
gels above, and Mortals here below. (ſtand
om this Point therefore thou may'ſt under-
at God the Father doth by Chriſt command
ee to ſubmit unto his eaſie yoke,
elſe thou muſt ſubmit unto the ſtroke
Gods offended Juſtice; which be ſure
hether thou wilt or no, thou muſt endure.
ey Chriſt as thy Leader, O neglect
t this Command, if e'r thou do'ſt expect
at heavenly conſolation from above.
t Chriſt, and not thy Luſt, command thy love.
ve not thy luſts, which leaves thee at thy grave;
t ſerve the Lord thy Saviour, that can ſave
y precious ſoul; and if thou doſt rebel,
n caſt both ſoul and body into Hell.
ſtretch not forth thy hand, be not ſo bold
take a Comfort, touch not, take not hold
on a Goſpel Promiſe in no caſe,
til a Goſpel Precept thou embrace.
ſerve the word that holy *David* ſpake,
'll not adventure, nor preſume to take
old of a Promiſe, till he ſtretch his hand
rth to take up a Precept and Command.
y hand, ſaith *David*, while his heart conſents;
e lifted up to thy Commandements.
vain men cry for mercy, and expect
r help in ſtorms, that do in calms neglect

To

To yield obedience to that Sacred Word
Of him whom God hath made our Sovereign
God by his holy Prophets ſpake his mind (Lord
Once to the Fathers, but hath now confin'd
The world to hear his Son; no other voice
Is man to make the object of his choice.
Therefore obſerve this Fourth Point with heed
And to the Fifth Point we will next proceed.

North Eaſt and by Eaſt.

North Eaſt and by Eaſt, this doth next enſue,
All you that ſail for Heaven take a view
Of God and Chriſt, ſee how they both agree
In ones eye how unanimous they be:
In ſeeking after mans eternal good,
God freely ſends his Son, that by his blood
Poor man might be redeem'd from Death: like
Chriſt freely did become a Sacrifice. (wiſ
How wilingly did Chriſt lay down his life,
That he might put a period to the ſtriſe
That ſin had made 'twixt God and his Creation
That freely brought about poor mans Salvation
If God and Chriſt with ſuch a joynt conſent
Sought thus to free man from the puniſhment
Of Death eternal, and that man might live,
For ever happy, Chriſt did freely give
His Life a ranſom; was't the Fathers pleaſure
At ſuch a rate to purchaſe endleſs treaſure
For mortal man? Then ſuffer not thy luſt
To hanker after *Egipts* Golden duſt,

Which

hich flies away like chaffe before the wind,
hoſe place in ſeeking for thou canſt not find.
longeſt date is but a mortal day,
ſt Threeſcore years and ten it will not ſtay.
d often times it threatens to bereave thee
heavenly treaſure and at laſt doth leave thee,
member *Moſes*, that holy man, how he
ſpiſed *Egipts* wealth, thought the degree
Son in *Phraohs* Court was much below
e meaneſt ſervant in Gods houſe; to know
Crucified Chriſt's a glorious thing,
mpared with any earthly crowned King.
ath puts an end to Kings and kingly glory,
cauſe their honours is but tranſitory.
longer King the body being dead,
ath ſets the Crown upon the Chriſtians head.
Death a Chriſtians Crown begins its date,
hich once begun will never terminate.
is Life is ſhort, uncertain, and impure;
at Life is certain. holy, doth endure.
ll let not this Fifth Point neglected be,
not forget that God and Chriſt agree
bringing Man unto this life again,
ho had himſelf by his trangreſſion ſlain:
riſtians that ſail for heaven, do not fear
e raging Seas, for Chriſt your Pilot's there.
not afraid becauſe thy Veſſel's poor,
ou'rt ſafer there than if thou wer't on ſhore
ſtately Palaces with ſumptuous Feaſts,
nongſt thy ſins, thoſe ſoul devouring beaſts.

'Tis

'Tis better go to heaven in foul weather,
Through many dangers, if thou get'ſt but thithe
Than in a pleaſant gale to ſwim to hell,
Where gentle winds do make th' canvaſs ſwell.

East North East.

The next Point East North East learn carfully
This Seventh Point doth bring thee very nigh
To Chriſt thy East, mark what his ſervant ſaith
Erre not, be not miſtaken in thy faith.
Concerning Chriſt, that ſoul that here miſtakes,
Doth run himſelf upon a rock, and makes
The worſt of Ship-wracks; like to *Alexander*
Who erring from the Chriſtian faith, did wande
In paths of Darkneſs: let *Philotas* be
A mark of information unto thee.
That by this Seamark thou mayſt underſtand
How nigh thou art the rocks, and ſcape the ſand
Remember well the greatneſs of Gods grace:
Do not forget his love in any caſe.
Not to ſome few, but all without exemption,
God did propound his Son for mans redemption
No man ſhall die becauſe God did not give,
His Son to ſuffer Death that he might live.
But for this cauſe God would have cleanſed mans
In Chriſts dear blood but man believ'd it not (ſpot
'Tis unbelief that cauſes man to die,
That, Chriſt himſelf doth plainly teſtifie.
God loves the World but all will not believe it,
Chriſt died for all, but ſome will not receive it.

This

This truth shines clearly, but some will refuse
To walk therein and many rather chuse
To walk in Darkness: this is condemnation,
Saith Christ our Lord, that purchast mans Salva-
That God is real in what he doth say, (tion.
Shines like the Sun it is as clear as day.
But that the Lord with words makes men be-
Christ is there Saviour only to deceive (lieve
Their understandings. Oh that men would see
How dreadful dark such apprehensions be.
He errs in faith that thus forsakes the light;
He needs must fall that wanders in the night.

But Secondly a man may erre in faith.
That make what men, not what the Scripture
(faith,
Their rule to worship by, though God commend
The Holy Scripture to us, to the end
That man might search them and in searching
What's there revealed of the fathers mind. (find
And do the same, that so they may obtain,
Eternal peace when they shall rise again.
O erre not here in faith, and that thou may
Scape Shipwrack here, observe what I say.
Search but the word of God, and thou wilt find
The Apostles did foresee vain man inclin'd
So much to Atheism, there would arise
Vain men that would Gods sacred Word despise:
Saving of Scripture man might live without them:
Yea venture to deny the Lord that bought them.

Which mock at Heaven, and without regard
Of God or Chriſt, do ſcoff at Saints reward:
Who of the Reſurrection ſay, in vain
Do men that die hope to riſe again:
Theſe be the men of which th' Apoſtle ſaith
Th'are turned aſide, and as concerning Faith,
Have err'd; here let thy Faith be ſound,
For want of care here thou mayſt run aground
And ſplit thy Ship, and ſink into that Lake
Of everlaſting Fire, and partake
With damned Spirits in eternal woe,
Where fearful and where unbelievers go.

Thirdly, remember this and underſtand,
That thou art to obey to Chriſts command;
It is not *Moſes* nor *Elias* neither,
Nor Holy Angels take them altogether;
That God hath made thy Leader, to be brief
Chriſt is thy Leader and Commander in chief:
If I or Angels ſaith St. *Paul* do bring
Another Goſpel, teach another thing;
Believe it not, whatever men ſhall ſay,
See how't agrees with Chriſt ere you obey:
Inquire if Chriſt command it firſt of all,
In Perſon, or by Apoſtolical
Decree; If neither of them do command,
God never will require it at thy hand.
Wherefore be found in Faith, in all theſe three
Forenamed particulars, as thou ſhall be

Directed by Gods Word, to which I'll leave thee
As to a guid that never will deceive thee;
And this be ſure, if thou doſt not ſteer
Directly on this Point, but erreſt here,
In matters of thy faith thou makes a poor (ſhore.
And ſlender Voyage though thou comes ſafe to

But that I may theſe errors yet explain,
In this ſhort breviate read them once again.
A man may erre in faith in three reſpects,
All which produce moſt dangerous effects.

In not believing univerſal love,
It is a dangerous error, and may prove
The ruin of thy ſoul, but ſecondly

He errs in faith, that doth preſumptuouſly
Deny the uſe of holy Scripture, and
Preſumes to ſay that men may underſtand
Gods mind without them, from a light within;
This is an error and a dangerous ſin;
Denying uſe of Scripture is the ground
Of all the erors that do now abound.

Men erre in Faith, that do not underſtand
That they are wholly under Chriſts command.
But run to *Moſes* Law to be directed
In Gods true worſhip, as if Chriſt neglected
To leave his Goſpel Churches a ſupply
Of Laws to rule, and Rules to worſhip by.

East by North.

The next Point unto this thou art to learn,
Is North by East, a Point of high concern.
As Christ for man, by Gods degree was slain,
So Christ by God, is rais'd to life again.
And as Chist by his Death did reconcile,
Man who by sinning, did himself defile.
Unto his maker, and hath now appeas'd,
Gods wrath, who justly might have been dis-
With man for ever, but now reconcil'd, (pleas'd
He doth in Christ adopt man as his Child,
And make him heir with Christ in that possession,
Whose endless glory is without expression.
So Christ doth by his glorious Resurrection
Raise man from death to life; his imperfection
Is Chang'd into a pure perfect state,
Which once begun, will never terminate.
Mortal shall put on immortality,
And man thus rais'd to life shall never die.
Christ by the Word of God he overcame
Satan that was the cause of sin and shame.
And that a Saint may do't God doth afford
Every Child of his the self same sword.
He that thus Conquered Satan by his breath,
Hath by his Resurection conquered Death,
Mans fatal enemy that first anoy'd
The Sons of *Adam*, is at last destroy'd.
The Son of God is Captain, King, and Head,
And is the first that riseth from the dead.

Whence

Whence we a certain teſtimony have,
That we ſhould be redeemed from the grave.
The grave yields up her dead ſo muſt the deep,
The Trump muſt ſound and all muſt wake from ſleep;
Some unto diſmal Darkneſs woe and ſorrow,
Some to eternal light and joyful morrow.
Sin cauſes Death, both temporal and eternal,
Then fly from ſin, as from a foe infernal.
The Second Death, is a perpetual dying,
Attended with Sorrow and continual Crying.
Whoever then would wiſely undertake
A proſperous Voiage for his ſoul to make,
And ſcape the ſecond Death ſin doth procure,
And all the ſorrows ſinners ſhall indure,
And would arrive at heaven: fear no weather,
Storms is no hindrance in your Voiage thither.
Fear naught but ſin, there's nothing elſe can harm,
You may get good advantage by a Storm:
Eſchew but ſin, and ſtorms will drive you faſter
To your deſired Port; there's no diſaſter
That thou canſt meet with in this reſtleſs ocean:
Fly but from ſin, reſiſt it in its motion,
And do not fear, for thou art ſafe enough;
Thou'lt find thy craſie Veſſel weather proof.
'Tis neither whiſling Maſt nor ratling Pum,
The noiſe of ſtorms or tempeſts that may come;
Tis neither leaking Veſſel or Lee ſhore,
Nor ſinking Ship, all theſe and many more,
Like ſeeming dangers, that will loſe thy prize;
Or hurt or hazard thy ſouls merchandize.

There's nought but ſin I ſay that can deceive us,
Of our ſouls trafique ſin will quite bereave us.
He that doth fear and flv from ſin ſhall never
Periſh in ſinking, no nor ſink for ever.
Although his body ſink, his precious ſtore,
His ſoul I mean, ſhall ſurely come to ſhore.
Then fly from ſin as from a Serpent, leaſt
Sin ſink thy ſoul; which brings us to the Eaſt:
To Chriſt I mean, whoſe precious blood was ſpilt
To ſave thy ſoul and free thee from the guilt
Of all thy ſins, if thou wilt but obey
His precious voice now while it is too day.

Eaſt.

Next is our Eaſtern point, that equal ſpace
Twixt North and South; ſtabliſh thy heart with
Grace is the only balaſt thou canſt have, (grace
It is by grace that God will ſinners ſave;
Not of our ſelves: ſo ſaith his ſervant *Paul.*
Chriſt is the gift of God given for all.
Stabliſh thy heart with grace, & not with notion,
Which fills the head and not the heart with mo-
'Tis neither gifts nor high expreſſions can (tion.
Upon right grounds eſtabliſh any man.
Grace is that balaſt makes thy Ship go ſteady,
But high aſpiring notions makes men heady.
How many floating and unwary Souls,
Wanting this balaſt, is toſt about and rouls.
Now here, now there, no place of reſt they find;
Are toſt and turn'd about with every wind.

And

And almoſt overſet with every wave,
And can no ſolid ſatisfaction have.
Sometimes their curious fancies caſts an eie
Into Gods Secret Counſel, thinks to ſpie
Themſelves inrol'd there, without reſpect
Unto the terms on which God doth elect.
Not once remembring that the Lord doth chuſe
The Godly for himſelf, and doth refuſe
Ungodly men: preſumes they are elected,
And therefore ſav'd, while others are rejected
By a divine unchangable decree;
And thererſore muſt not, cannot ſaved be.
Here eye all paſſages, and you ſhall find
Where airy notions do poſſeſs the mind,
Inſtead of Grace a Tempeſt doth begin
Quickly to riſe, the fleſh doth luſt to ſin,
While conſcience tells the fleſh it cannot be:
Allow me this, ſaith fleſh, it pleaſeth me.
Not ſo, ſaith conſcience, thou wilt be defil'd,
O no, ſaith fleſh, I'm an elected Child,
Can ſin, can any thing that is in me,
Diſſolve, make void, or alter Gods Decree?
No no, ſaith fleſh, my name is writ in heaven,
My ſins and weakneſs is all forgiven.
In this confuſed hurry is the mind,
That's fill'd with notions, toſſed with the wind
Of vain conceits. He ſins at ſuch a rate
Till he concludes himſelf a Reprobate.
And now he ſinks, and in a dreadful caſe
Deſpairs; but had this heart been fill'd with grace

Instead of these his airy notions, he (free
Had been from storms and winds and tempests
Where grace doth fill the heart, it thus begins
With every sinner, O forsake your sins
And there is mercy; but grace tells him plain
That being clear'd he must not sin again.
For sins against thy will, Christ entercedes,
And at the throne of grace for mercy pleads.
Be thou but faithful, do thou but act thy part,
In hating sin, hate it with all thy heart,
And God is gracious; if thou do persever,
God freely will accept of thy endeavour.
Faithful indeavours, though they be but poor,
God will accept in Christ, who keeps the score.
If thou presume to sin, thy former debt
Shall on thy score the second time be set.
Here doth the Riches of Gods Grace appear,
In setting Saints and sinners free from fear.
Sinners that leave their sins, are not rejected,
Such as presume to sin, are not elected.
The Grace of God, that hath appear'd to all,
To Saints and sinners both, doth daily call
First unto sinners, that they would repent,
And then to Saints, that they be innocent,
And persevere in holiness; and then
In being holy they'll be happy men.
O be establisht here, as't doth behove thee.
And neither wind nor weather will remove thee.

East

Eaſt and by South.

Eaſt and by South is next, and thus begins,
Thou being taught before to leave thy ſins
By true repentance and by heart contrition,
Chriſt now requires of thee heart ſubmiſſion
To all his holy Ordinances, and
To every Goſpel Precept and Command.
But firſt of all thou muſt believe that he
Is very Chriſt that ſhed his blood for thee.
Believe that God in Chriſt is reconcil'd,
And freely doth accept thee as his Child.
And willingly he ſendeth none to hell,
But willful ſinners, ſuch as do rebel.
Give up thy name to Chriſt, that thou may be
One of that Noble ſacred family,
Come laden with thy ſins and throw them down
And Chriſt will give thee reſt, he'll not diſown
The true repentance of a heart that's broken:
Believe and be baptis'd, it is token (mitted
That Chriſt hath waſht thee and hath clear re-
Thy former ſins and now thou ſtands aquitted.
And by this means thou'lt be inſinuated
Into the Church of Chriſt, and ſtand related
To him as one of his; he will behold
Thee now as one belonging to the Fold.
He is thy Shepherd, and thou art his Sheep,
Thou'rt under his protection, he will keep
Thy ſoul from danger, if thy heart be ſtaid
And ſtabliſhed with Grace, the Lord hath ſaid

Such

Such shall be kept in perfect peace indeed,
Whose minds are staid on him Now let's proceed
Unto our next Point East South East, let's see
What is required next to Baptisme.

East South East.

Sinner thou art conducted now by grace
Into Christs Church, that thou may keep thy place
And be preserv'd unto the Judgment day.
Observe therefore what the Lord did say
To his Disciples, while he did remain
Upon the earth; tells them he'll come again,
But until then, saith he, I recommend
You to the Comforter which I will send.
The *Holy Ghost* in all things shall instruct you,
And unto everlasting truth conduct you.
The Spirit shall to your remembrance bring
Each sacred truth, and teach you every thing:
But this remember, Christ doth tell thee plain,
Which way thou mayst the Comforter obtain.
The way which Christ prescrib'd is fervent praier,
With faith unfeigned, these such companions are
They will not miss, but will obtain the prize
For which they seek; for God will not dispise
The earnest suit of humble contrite ones, (grones,
Whose prayers are usher'd in with sighs and
Prayer is I say Gods own appointed way,
By which our Lord hath promis'd to convay
The holy Spirit; ask and it shall be given,
Saith Christ our Lord: your Father hears in heaven.

If

f earthly Parents give out of there ſtore, (more
Good things unto their Children, how much
Will God out of his rich and boundleſs treaſure
Give thoſe that ask his Spirit ſuch a meaſure
As he doth ſee ſufficient to ſupply?
The Spirits Office is to ſanctifie.
't's a true earneſt that we ſhall inherit,
Eternal life. He that enjoys the ſpirit,
Although the ſmalleſt meaſure, ſhall poſſeſs
The matchleſs treaſure of true happineſs.
It fits the ſoul for future glory, and
He ſails directly to the Holy Land,
That will obſerve this Point; and furthermore,
Such ſhall diſcover fair *Emanuels* Shore,
By the white cliffs of holineſs that lye
Along the Coaſts; let not thy watchful eye
Behold another object. Would'ſt poſſeſs
The Holy land, mind naught but Holineſs.
While others do a ſaving Voyage make,
Thou do'ſt a ſacred Voyage undertake.
It is affirm'd by holy men of old,
Unholy perſons never can behold
The face of God, but with great diſcontent,
With dread, with horror, and aſtoniſhment,
Unholy perſons ſhall be ſore affrighted (ed.
With that with which the Saints ſhall be delight-
While Saints ſing praiſes unto God on high,
Delighting to behold his Majeſty;
Unholy perſons ſhall both cry and call,
Unto the Rocks, ſay to the Mountains fall;

Yea

Yea fall upon us, hide us from the face
Of him whose counsel we would not imbrace;
Though oft he did intreat: this Lamb of *Sion*
Is now become a soul devouring Lyon.
His presence is a terror, doth affright,
Oh that we might be hidden from his sight.
When the Dark cliffs of sin thou dost espy,
Say to the soul 'tis not the country
That thou art sailing too; learn this Point well
Dark waies of sin is the true paths of hell.

South East and by East.

This is a Point thou also must indeavour
Rightly to be instructed in, if ever
Thou do'st intend the Port of happiness
Shall crown thy Voyage with a fair success.
Then fly from sin, as from a Serpent, and
Let not thy Lusts bear rule nor have command
Within thy heart; suffer not sin to sway,
Take heed thou never do'st thy lusts obey.
Yield not thy members instuments unto
Unrighteousness, but unto God, and know
To whom thou givest ear with diligence,
And dost submit and yield obedience,
Thou art a servant there; whether it be
Of sin to Death unto eternity,
Or of obedience unto righteousness,
Which with eternal life the Lord will bless,
If to Gods Holy Spirit, thou subject art,
And suffer it to reign and rule thy heart.

Thou

Thou art a Servant unto Righteouſneſs,
And God Almighty will in mercy bleſs
Thy true indeavours, and thy ſins will die,
And grace will live, ſo ſhalt thou mortifie
All thy corruptions, there ſhall none remain
To harm thy ſoul, much leſs to rule and reign.
Yet there is one thing I would have thee mind,
Know that the very beſt of men will find
That Satan, that Degraded Seraphin,
Will uſe all diligence to tempt to ſin.
If Chriſt the Son of God was not exempted,
But by the ſubtil Serpent muſt be tempted,
Then poor imperfect man may well be ſure,
That from his malice he is not ſecure.
But God Almighty hath prepar'd a Sword,
Which Chriſt made uſe of; 'tis Gods Holy Word.
With that reſiſt him and he'll fly away.
For where Gods Word is us'd he dares not ſtay.
He can but tempt thee, he can do no more,
He cannot force thee, God hath ſhut that dore.
Kill ſin in its conception, let it never
Come to the birth; a very ſmall indeavour
Then ſtops ſins progreſs when it firſt appears,
Only t'intice the eyes or reach the ears;
Ere it convey its poyſon, or impart
Its ſecret counſel to thy yielding heart.
Take *Davids* Counſel, in my heart, ſaith he,
I hide thy word let this thy practice be,
Then will thy ſword be quickly at command
For thy defence. Good *Joſeph* did withſtand

Sins

Sins early motion, when it firſt appears
With ſoul-inticing words, t'inchant his ears,
Fair beauty, that might captivate his eye,
Good *Joſeph* yields not, but makes this reply,
How ſhall I ſin, if thus I ſhall tranſgreſs
Againſt the Lord, and do this wickedneſs?
He nips ſin in its bud before it ſpring,
Behold ſin here a ſubject, grace a King,
Triumphant in his heart; but furthermore
Let me adviſe thee daily to implore
The Lord for help, give diligent attention
To hear Gods word, 'twill help thy apprehenſion
When rightly 'tis divided, God will bleſs,
And thus thou'lt ſteer thy courſe to happineſs.

South East.

You that will trafique for the Holy Land,
Muſt learn this Point alſo to underſtand,
It lies directly 'twixt the South and Eaſt:
And of as high concern as all the reſt.
This muſt be underſtood, thy righteouſneſs
Will ſtand thee in no ſtead at all, unleſs
Chriſt to the Father do preſent thee holy,
Thy beſt performance will be but folly.
For he that doth the very beſt he can,
Hath cauſe enough to ſay, Lord what is man,
A poor imperfect Creature, whoſe endeavour,
Comes ſhort of what's required? Man can never
Be capable the Kingdome to inherit,
By all that his performances can merit.

is Chriſt whoſe righteouſneſs muſt ſtand inſtead
is he that hath the kingdom purchaſed.
et muſt thou ſtrive with all thy might & main,
nd then this benefit thou ſhalt obtain:
hriſt is thy advocate at Gods right hand
o plead thy Cauſe in Heaven he doth ſtand,
nd God beholds thee in a Holy dreſs,
nd beautifully cloath'd in Chriſts righteouſneſs;
nd neither ſpot nor wrinkle doth appear,
or Chriſt preſents thee as a virgin clear,
otleſs and ſinleſs; but leaſt thou from hence
ould think the good Apoſtle doth diſpence
ith ſin in Chriſtians at the higheſt rate,
ecauſe they have in heaven an Advocate.
o Anſwer this objection firſt of all,
e doth prohibit ſin in general.
ildren, ſaith he, for unto ſuch I write,
n not with approbation and delight.
n not, ſaith he, or do not let the fact
f any ſin be properly your act.
t if againſt your will at unawares
ou be intangled in Satans ſnares,
hoſe watchful eye obſerves when he may
ith beſt advantage ſilly ſouls betray,
inding in thee ſome want of watchfulneſs,
here takes advantage, tempts thee to tranſgreſs.
this deſpair not; but with heart contrition
umble thy ſelf to God; thy heart ſubmiſſion
od will accept in Chriſt, who intercedes
d with the Father for forgiveneſs pleads.

Thoſe

Thoſe be the ſouls Chriſt preſenteth holy,
Who are afraid to be defil'd with folly.

South Eaſt and by South.

This Point i'th' Chriſtian Compaſs alſo thou
With care and diligence muſt learn to know,
The more of Chriſt thou knowſt & doſt poſſeſs
The nearer art thou unto happineſs.
Sailing upon this Point, thou muſt beware
And with all diligence thy heart prepare
For Holineſs, for now thou draweſt nigh
Thy Southern Point, the Sun grows very high.
Eſteem nothing for holineſs that ſtands
Directly oppoſit eto Chriſts Commands.
Let Chriſts directions ever be thy guide,
And from his Precepts do not turn aſide.
Let no vain ſhows of holineſs allure,
What man counts holy Chriſt accounts impure
All Holineſs is meer imagination,
That is not built upon the true foundation.
When *Saul* the firſt of *Iſraels* Kings was ſent
By God to execute due puniſhment
Upon the curſed *Amalike*, his eye
Muſt pity none, all are condemn'd to die.
Both man and Beaſt, Gods great command was ſo
He muſt not bate one jot or add thereto.
But here obſerve how he did miſcarry,
Pretending holineſs he acts contrary
Unto that dread Command that God did give:
He ſpares King *Agag*, ſuffers him to live.

Le

2. Let Chriſtian boldneſs ſtrengthen reſolution,
Not to comply, for fear of Perſecution,
With Forms of Holineſs, that Men invents,
Nor fear the Evil of Man's Puniſhments;
But patiently endure, for *Chriſt*'s Sake,
Your Perſecutor's Rage: Heaven will make
Amends for All. Good *Moſes* had regard
Into the Recompence: The Saint's Reward
Was more to him, than *Egypt*'s painted Glory,
Whoſe Pleaſures fades; whoſe Joys are tranſi-
(tory.
The Sorrows of few Years will ſoon expire;
But who can dwell with Everlaſting Fire:
Endure all things, rather than decline
The ſacred Cauſe of Chriſt. The Golden Mine
Lies deep: He that would find the ſmalleſt Mea-
(ſure,
He muſt not paſs for loſing Earthly Treaſure.
The Sea-man fears no Storms, ſhrinks not for
(Weather,
That trades to th' *Indies*, if he gets but thither;
Though Maſt and Yards be broke, and Sales be
(rent,
And Veſſel leaks, he's very well content:
The Riches of the Country makes amends;
Much leſs, muſt Spiritual Sea-men, (that intends
To arrive with ſafety, at that happy Shore,
Whoſe Treaſures far exceeds the Golden Ore,)
Shrink back for fear of perſecuting Hands;
Or to pleaſe Man, neglect the Lord's Com-
mands;

Or mix God's holy ways with Men's inventions,
To ſave thy Life, or ſcape Man's Reprehenſion.
If Sea-man venter Life for *Indian* Duſt,
That Thieves may ſteal, or may conſume with (Ruſt;
The Spiritual Sea-man, then, may well lay down
Both Life and all things, to obtain a Crown
That never fades, but will indure forever,
When Daies ſhall ceaſe to be: Wherefore, in-
In ſailing on this Point of Holineſs; (dure
Upon the Law of Chriſt, to lay the ſtreſs
Of all your Holineſs; on that Foundation,
Who ever build, ſhall never miſs Salvation.

South, South-Eaſt.

This fifteen Point o'th'Chriſtian Compaſs, here
Is *South, South-Eaſt*; on that, th'art now to (ſtere:
Chriſt is thy *Eaſtern*-Point; let him Him poſſeſs
Thy Heart, as Author of thy Holineſs.
'Tis not enough, to have *Chriſt* in thy Head,
Brain; Knowledge will not ſtand in any ſtead.
If in thy heart, *Chriſt*, as thy King, abide
To Rule and Reign, thou wilt be ſanctifi'd.
'Tis *Chriſt* in thee, the hope of Glory can
Make thee a holy, and a happy Man: (knocks
Behold! he's at the door! he ſtands, and
He calls and waits, till thou unboult theſe Locks
That hinders his Admittance. 'Tis thy Part
To open firſt; His, to poſſeſs thy Heart:

If in thy heart, he finds Admittance, he
Will enter in, and will abide with thee: (Gueſt,
He'll ſup with thee, O Rich and bounteous
That thus invites Himſelf, and makes the Feaſt!
He that ſo ſweet a Gueſt doth entertain,
Will find his Intereſt trebled back again:
For thou ſhall ſup with him: the King of
(Kings,
Will entertain thee, where the Angels ſings
Sweet *Hallelujahs*, to the God of Heaven;
To whom, all Honour, Laud, and Praiſe be
(given.
Make ſure of *Chriſt*, therefore; uſe diligence,
To have by thee in ſtore, good Evidence,
That thou art *Chriſt*'s, and he hath firme Poſ-
(ſeſſion
Within thy heart; 'Tis not a bare Profeſſion
Will witneſs this; but if thou wilt, inſure,
Know where *Chriſt* truly dwells, the Heart's
No Love there is to any Sin at all, (made pure:
Though in Appearance, it ſeems very ſmall.
If Sin, through weakneſs, ſuch a Soul ſurprize,
There's nothing, under Pardon, ſatisfies.
He's not contented, till his Peace be made
With *Chriſt*, whom he has griev'd: He's now
Of ſinning any more: Every offence (afraid
Produces from him double Diligence.
In temporal Merchandize, we uſe to ſay,
It is a low and undervaluing way

Of Trading, to inſure: But in this Caſe,
It is diſhonourable, low, and baſe,
Not to inſure: They moſt this Trade advance,
That is the deepeſt in Aſſurance.

South by *Eaſt*. (here

This ſixteenth Point, i'th' Chriſtian Compaſ
Is *South* by *Eaſt*; when ever thou doſt ſtear
Upon this Point, thou muſt with Care endeavou
To learn this Point i'th' Compaſs, right. If ever,
With ſafety, thou arrive at Happineſs,
As *Eaſt*'s by *South*, know *Chriſt* by Holineſs:
So nearly's *Chriſt* to Holineſs related,
That by no means, they can be ſeparated.
Eſteem ſuch Principles, as do profeſs
To ſet up *Chriſt*, apart, from Holineſs.
But frothy Notions, vain and fruitleſs, folly;
None can Love *Chriſt*, that loves not to be Hol
Holineſs is *Chriſt*'s Eſſence; Oh! how then
Can he be ſerved by unholy Men?
Forms without Power, is but empty things,
Meer Shaddow, that no ſatisfaction brings,
Stirs up Contention, and continual Strife:
'Tis Acts of Piety, that is the Life
Of all Religion. God charges *Iſrael*
With wickedneſs; yea, while they did excel
In all Eternal Forms of Worſhip, and
Exact Obedience unto each Command:
Obſerving all their Feſtivals; likewiſe,
Obſervant in their dayly-Sacrifice,

And in their ſolemn Meeting: Ne'rtheleſs,
The Lord eſteems not this for Holyneſs;
For all this while, Equity was neglected,
And with the Widdow's Cry, they're not affected.
The Poor and Needy ſtill they do oppreſs,
And are unmindful of the Fatherleſs;
The Hungry (alſo) did refuſe to feed;
Nor cloth'd the Naked, when they ſtood in need;
To Sick, and ſuch as did in Priſon lye,
They ſhew'd no Pity in their Miſery:
And while they cry, The Temple of the Lord!
Their Prayers and Sacrifices are abhorr'd;
Their ſolemn Meetings finds no Acceptation,
Their holy Incenſe is Abomination.
And for this Cauſe, becauſe they lay the ſtreſs,
Upon theſe Forms, apart from Holineſs;
Unholy Perſons knows not God aright,
Nor are their Pray'rs accepted in his ſight:
But *Chriſt*, and Holineſs, muſt go together;
They're inconſiſtent, one without another:
Take heed, I ſay, thou be not one of thoſe
That vainly think, and fooliſhly ſuppoſe,
That if for Ordinances they appear,
Chriſt of neceſſity muſt needs be there;
Although they be unholy Perſons, and
Do daily in the way of Sinners ſtand:
And ſome there are again, as full of Folly,
Who vainly do ſuppoſe, if they be Holy,
Chriſt in his Ordinance may be ſlighted;
But know this Point, that *Chriſt* is ſo united

Unto his own Appointments, that whoever
Shall undertake *Chriſt* and his Laws to ſever,
Shall miſs that Port, to which they did intend
To Sail at firſt, and loſe their wiſhed End.
Chriſt's ſacred Laws is not within the reach
Of Natures Teaching: *Chriſt* in his School doth (teach
His own Appointments: Wouldſt thou ſtear a- (right
Upon this Point? 'Tis *Chriſt* muſt give thee (Light.

Half of thy Compaſs thou haſt now paſt over
Where Sixteen Points thou fully may diſcover:
To every Point thou haſt a brief Direction, (on
Untill thou comes at *South*; where *Sol*'s Reflecti
Moſt powerfully doth heat the barren Earth;
By which it is made fruitful, and brings forth
Fruit in abundance, to all ſuch as dwell
Upon the Earth: So, ſuch as do excell
In Holineſs, hath *Chriſt* full riſen there,
And in his greateſt ſplendour, ſhineth clear.
The *Southern*-Sun doth caſt his fair Aſpects
Upon the *North*, who back again reflects:
So *God*, in *Chriſt*, beholds with great Delight,
The holy Man, as perfect in his ſight:
The holy Man, from this ſo ſweet Reflection,
Beholds the Face of God with true Affection.
I have (ſaith *David*) *ſet the Lord before*
My Face; I ſhall behold him ever more,

As my Salvation, my Redeemer; and
He is (ſaith he) *alwayes at my Right-hand.*
True Holineſs fixes our ſight upon
No other Object, but one God alone.
The *Southern*-Sun, did never yet ſend forth
His pleaſant Beams more ſtrongly to the *North*,
Than ſanctify'd Souls do caſt an Eye
Unto God's Heaven enthroned Majeſty:
The Soul is then exhalted in it's height,
When God is kept directly in its ſight.

South by *Weſt.*

Two Quarters of our Compaſs we have paſt;
And to the Third, we are arriv'd at laſt:
This Point we're now upon, is *South* by *Weſt*,
As needful to be known, as all the reſt. (height:
The Sun full *South*, makes Noon; 'tis then at
But *South* by *Weſt*, gives notice, that a Night
Will quickly follow: The Sun will now decline
Till't come at *Weſt*, & then 'twill ceaſe to ſhine.
That Death's thy *Weſtern* Point, do not forget;
Thy *Southern*-Sun, 'twill have a time to ſet:
There's none that lives, and ſhall not taſt of (Death;
The Holyeſt of Men, muſt yield their Breath.
'Tis the deſerved Wages of our Sin;
It was Tranſgreſſion, that firſt brought it in.
Death comes with ſuch an Univerſal Stroke;
The Holyeſt of Men, muſt bear its Yoke:

Abram, that faithful Man, expires and dyes;
And ſo doth *Jacob*, and his Sons likewiſe;
Moſes and *Joſhua*, and good *Samuel*,
Eliſha, *David*, all which did excell
In Holineſs; yet Death muſt act his part;
Impartially muſt throw his fatal Dart:
Pains are the Meſſengers that Death will ſend;
Sickneſs and Weakneſs, brings thee to thy End:
Yet when we look on Death Cœleſtially,
In ſuch a caſe, a Chriſtian cannot dye;
He only ſleeps, his Death is but a Night;
The Trump will wake him in the morning light:
The holy Fathers, all, are ſaid to ſleep;
Their Graves, as in in a ſacred Bed, doth keep
Their breathleſs Bodies, which muſt there re-
(main,
Till God reſtore both Breath and Life again:
Yet, with reſpect to Man, this is a Death;
Becauſe all Men ſurrender up their Breath
To God, who unto Man (at firſt) did give
A comely Form, and Breath to make him live:
Yet wicked Men oft take away by force,
That ſacred Breath, contrary to the courſe
That God appoints. If here you do not mind
To ſtear aright, although againſt the Wind,
Your weather-beaten Veſſels may be driven
Upon the Rocks, and ſplit; but God hath given
Such true Directions, that thou needs not fear;
For Holineſs directs thee how to ſtear

Upon

Upon this dangerous Point, and not miſcarry,
Though Waves be rough, and Winds be quite (contrary.

South, South-Weſt.

Seventeen Points already is expreſt;
This Eighteen Point draws nigher to the *Weſt:*
An uſeful Point, and needful to be known
By all that do the Chriſtian Compaſs own.
Death is the King of Terrors; doth arreſt
All ſorts of Men, ſpares not the very beſt;
It is not Holyneſs that will excuſe (may uſe
When Death ſends forth his Summons: Men
Means to prolong their days; but yet they muſt
Direct or indirectly, come to Duſt:
Directly all Men taſt of Death, we know,
Becauſe the Lord hath ſaid, it ſhall be ſo:
But holy Men do often yield their Breath
To Tyrant's Pleaſures, who conſpire their Death.
Abel a holy Man, and yet muſt dye
By *Cain's* inraged cauſleſs Cruelty.
A wicked Man cannot endure the ſight
Of him that's Juſt, becauſe he brings to light
His wicked Deeds, and ſecretly reproves
Thoſe ſinful Luſts his Soul ſo dearly loves:
And for this cauſe, did *Herod* lay his hand
Upon *John Baptiſt*; and at his Command,
The holy Prophet muſt be put to Death,
And to the Cruel Tyrant, yields his Breath.
For my Names ſake (ſaith Chriſt) you ſhall be hated,
Even of thoſe to whom you ſtand related:

As

As Natural Brethren in the Fleſh; or rather,
As Children dear, unto a tender Father:
Yet theſe Relations (being wicked) brings
Their Children dear, before the Face of King
And Governours, who with their Rulers, will
Impriſon ſome, and other ſome they'l kill:
Thus did the beſt of Men, by wicked Force,
Ere God's appointed time of Nature's Courſe
Be fully ſpent. ---- This Point well underſtood
You may ride ſafely on the raging Flood
Of earthly Troubles; but without Endeavour
To learn this Point, you may be loſt for ever,
Both Ship and Lading: Holyneſs will guide you
Upon this Point, no danger ſhall betide you:
For Holyneſs prepares the Soul for Death,
When God directly takes away thy Breath,
And frees thee from the fear of Death likewiſe
Which wicked Men malicioufly deviſe.

South-Weſt, and by *South*.

South-Weſt, and by *South*: Behold! how the (Point lies
This Point you muſt be ſure to learn likewiſe.
Death is a Terror! it can be no leſs,
When 'tis not uſher'd-in with Holyneſs.
If thou would dye in perfect Peace, be ſure
Thou perſevere in Holyneſs: *Indure*
Faithful to Death, and thou ſhalt ſurely have
A Crown of Life, on th'other ſide the Grave:

But if upon this Point thou ſtears not right,
Thy hope't-for Morning will be turn'd to Night:
Thou wilt by ſtorm beſet, and fiercely driven
On Rocks & Sands, and never come to Heaven.

South-Weſt.

South-Weſt's the 20th Point o'th' Compaſs, and
Even between the *South* and *Weſt* doth ſtand:
This is an uſeful Point; and therefore, thou
Muſt labour to be skill'd therein: And know,
Tho Death with his impartial Sythe cut down
The beſt of Men, that ever yet was known;
Yet to the Saints, Death's but an Agent, ſent
On an Embaſſage; and to this intent,
To tell the Saint, That now the Sun grows low,
And Night draws on; and now 'tis time to go
To his deſired Bed, where he muſt reſt
From all his Labours. Such a Saint is bleſt,
Who, while he lives, all Filthineſs abhorr'd;
And when he dies, Death finds him in the Lord.
Store up therefore, before you go from hence,
Some ſolid and well-grounded Evidence,
That thou art in the Lord; and when you dye,
Then take this Cordial, that thou haſt laid by;
One dram thereof, will ſtand thee in more ſtead,
Than all the World: Then, *Bleſſed are the Dead,*
Will be a ſweet and comfortable Sound;
And make your Joys, though dying, to abound.
Oh, what a Comfort is it now to dye,
When Souls can (rightly) to themſelves apply

The

The precious Promiſes God doth afford
VVithin the Volumes of his holy VVord;
Even this Promiſe that the Lord doth grant
To Man, as Terms of the New Covenant:
Their Sins, and their Iniquities, no more
Shall be remembered, as heretofore.
In the firſt Legal Covenant, they were
Still called to remembrance every Year.
That Soul that ſees himſelf by *Chriſt* remitted,
And alſo knows, he freely ſtands acquitted;
When others mourn, he can rejoyce and ſing:
The worſt that Death can do, is but to bring
Him Tydings, that he's going to lay down
An Earthly, to enjoy a Heavenly Crown.
He freely in his arms can Death embrace:
O happy he, that dies in ſuch a Caſe!
The happy Tydings that grim Death doth bring
To ſuch a one, doth take away the Sting.
Death only is a Terror unto thoſe,
That do themſelves to Righteouſneſs oppoſe:
When ſuch a one doth look Death in the Face,
O then he cryes out for a longer ſpace;
But all too late: Death will not be deny'd:
The Day of Grace is paſt, thou'ſt miſt thy Tyde
Well, to this Point, I now ſhall ſay no more
But only this; Get Evidence in ſtore,
That thou art in the Lord; that Death may be
A Meſſenger of Joy and Peace to thee.

South

South-West, and by *West*.

South-West, & by *West*: this Point must also be
Well taught; and also, learn'd by every He
That Launcheth forth upon each raging Wave,
In hope he shall a happy Issue have.
Oh, let me lodge this Errand in thy Breast!
Now thou art drawing near unto thy *West*;
Know, that as Righteousness will not excuse
A holy Man from Death: So, they that use
To spend their Hours in wickedness and strife,
Shall not thereby prevent another Life:
For, live they must; Man's Life is purchased
By Christ's dear Blood, that on the Earth was (shed:
Yea, tho their Lives have been so vilely evil,
That they have striven to exceed the Devil
In Wickedness; yet shall not that prevent
That Life, in order to their Punishment.
Could Wicked Men, by Sin, prevent that Day,
How would they sin their very Lives away?
But that they cannot: For God did create
Man in a pure, good, and perfect State:
And God, who of Man's Life was the first Giver,
Appointed means, that Man might live for ever;
And gave to him the Tree of Life to eat,
A sacred Fruit, a Life-preserving Meat.
Man did procure his Death at second-hand,
By wilful breaking of the Lords Command;
But God, not willing to cast Man away,
Prepared for his Life another Day:

Christ

Christ, by the Name o'th' Woman's Seed, was (given
That Man, who dy'd on Earth, might live in Heaven
If after this, Man ſtubbornly Rebell, (ven
Though Man ſhall live, yet it ſhall be in Hell;
A Place prepar'd for Satan's Puniſhment;
Yet muſt Rebellious, Diſobedient,
Be ſharers with him, live in endleſs Woe;
His Life being purchaſed, it muſt be ſo. (may
Wherefore, mind this Point well, that ſo you
Steering by Compaſs, rightly find your Way.

Weſt, South-Weſt.

Beholding Death, as it at firſt came in,
(As the deſerved Wages of our ſin)
It hath a dreadfull Sting, that none can bear:
The Approach of Death, doth fill Men's Hearts
(with fear
'Tis call'd, *The King of Terrors*! well it may!
And therefore, Man from Death would fly away
It is the Holy ſanctified Man;
Yea, ſuch a One it is, that only can
Say unto Death, *Where is thy Sting, O Grave?*
Where is that Victory, thou'rt wont to have?
True Sanctity is ſuch a precious thing,
Makes Death all Honey, takes away the Sting
'Tis not devouring Monſters of the Seas;
Nor Sword, nor Fire by Land; 'tis none of theſe
Nor Hell inraged Cruel tortures, can
Make Death be ſtinging to a Holy Man.

Dea

Death only ſtings with Poiſon, ſuch as give
Way to their Luſt, and do corruptly live.
That Man that lives and dyes in wickedneſs,
Death ſtings his Soul with Horror and Diſtreſs.
To live in hatred of thy ſins is beſt;
Which brings us very near unto *Weſt*.

Weſt by *South*.

And that thou might the better be directed
To learn this Point; let nothing be neglected,
That may informe thee how to ſtear aright;
Let Earthly things ſeem empty in thy ſight.
'Tis the vain Pleaſures of this World, intices
To frown on Vertue, and to ſmile on Vices.
'Twas *Acan's* Golden wedges Beauty did
Intice him to do that he was forbid:
It was his *Babyloniſh* Garment gay,
That made both Eyes, & Heart, & Hand to ſtray.
Let not the World delude thee with its pleaſure,
And thereby rob thee of Eternal Treaſure.
When Men's affections are ſo ſtrongly plac't
On Earthly things, which is but for a blaſt;
And Death comes ſuddainly to call him hence,
How bitter is it? Man would not diſpence
With Death's ſharp Summons; but with might (and main,
Strive to make Death call back his ſtroke again.
How loath to bid thoſe preſent things good (Night,
Which are ſo ſweet and pleaſant in thy ſight?

Gardens

Gardens and Orchards, with rich Treasure, and
Fair sumptuous Houses joyning to the Land.
When Death the tydeings of departing brings,
O, saith that Man that loves these present things
Shall I now close mine Eyes, and lose the sight
Of these Enjoyments wherein I delight,
And sleep in Dust, until I rise again,
And know not whether into Joy or Pain?
O Death, forbear to strike me now, and give
Me time t' enjoy these Pleasures here, and live.
Thus bitter's Death to those that are in Love
With Earthly things, and not with things above
If therefore, on this Point thou wouldst stea
(right
Then let thy Heart by Earthly things set light:
Love not this World, in which thou must no
But love that Treasure, that abides alway. (stay
So wilt thou be, with holy *Paul*, resolv'd;
'Tis better be with *Christ*, and be dissolv'd,
Than live on Earth, where Sorrows never cease
So shalt thou go unto thy Grave with Peace.

West.

Three Quarters of our Christian Compass past
It now remains, that we unfold the Last:
We are past the *North*, the *East*, the *South*; and
(now
We're come to *West*; our Sun grows very low.
The Evening of our pleasant Day is come;
Our Sun is set, and we are hasting Home,

Unto

nto the Grave, the Earth; from whence we (came;
or Duſt we are, and muſt return to th'ſame.
arth is our Home, our very Home indeed;
ecauſe from Earth, at firſt, we did proceed:
nd though we there a ſeaſon do remain,
et from the Earth we muſt return again.
rom *Weſt* to *North*: From Death we go to God,
nd there takes up our Everlaſting Bode.
he Body being dead, the Earth muſt have it;
he Spirit doth return to God, that gave it.
arth is our Home, but not our longeſt Home;
o Earth we be, yet firſt from God we come;
nd thither 'tis, we muſt return again;
nd from that time, unchangeable remain:
ter the Judgment's paſt, and Sentence given,
r conſtant Home muſt be in Hell or Heaven.
From *North* to *Eaſt*: Again we now muſt paſs
om God to Chriſt, who now appointed is
be our Judge, who will uprightly deal;
d from his Judgment, there is no appeal.
Righteous Judgment he will have regard,
give to every one a juſt Reward:
thoſe that in well-doing ſeek for Glory,
rnal Joy in Heaven's prepared for ye:
t unto thoſe that ſtubbornly Rebell,
rnal Wrath, with damned Souls in Hell;
thing but anguiſh, trouble, grief, and ſorrow,
hoſe diſmal Night will never find a Morrow.

But, forasmuch, as now we're come to th' *We*
We will divide this Quarter, like the rest,
Into eight several Points, which we'll lay dow
All very necessary to be known.

And forasmuch, as now we understand,
We sail by *West* unto the Holy Land;
From the first minute that we draw our Breath
We're sailing towards *West*; draws on to Dea
Let's mind each Point in this last Quarter we
That in our Knowledge we may there excell;
It is of absolute necessity
For spiritual Seamen, that they learn to dy
This needful Lesson *Balam* understood;
He knew it was both excellent and good,
To learn this Lesson. *O* (saith he) *that I*
Were like the Righteous, when I am to dye!
O that my later End like his might be!
Such Good in dying well did *Balam* see.

To learn this Lesson well, this Rule I'le gi
If thou would learne to dye, first learn to live
Then take Directions from this sacred Truth:
Remember thy Creatour in thy Youth;
Begin betimes; the Morning of thy Dayes,
Is the fit Season to reform thy Wayes. (you
Give God thy strength, & serve him whilst tho
Thy Senses quick, thy Understanding strong
Defer not thy Repentance untill Night,
Or Evening of thy Dayes; but with Deligh
Let Child-hood learn to live, and Youth like w
So wilt thou find sweet Comfort when thou d

od calls betimes; and if thou doſt delay
o hearken to his Voyce while it is day,
n unexpected Storm may ſuddainly
ead thee away unto Eternity,
Vithout th' advantage of another Seaſon;
onſult then with Fleſh, or fleſhly Reaſon:
hy Fleſh will tell thee, that thou may take Plea-
little Seaſon, and Repent at leiſure: (ſure
nſwer thy Fleſh; thou cannot ſurely ſay,
hou mayſt continue yet another Day:
nd to confirm this Truth, Experience ſayes,
eath ſtrikes the Child, the aged Man; betrays
he hopeful young Man, even in his Prime,
id gives him not, ſometimes, an howers time.
Death comes unheard, her Arrow's ſharp and
e ſtrikes inviſibly, & kills unſeen; (keen;
ncertain when; but certain Death will ſtrike;
ſpecting Kings and Beggars, all alike:
eath's ſtroke is dreadful, come it ſoon or late;
t being ſtruck, Repentance out of date.
Perhaps thou may take Pleaſure for To-Day,
-Morrow Death doth take thy Life away.
e World, poor Soul, and all the Pleaſures in it,
nnot ſecure thee now another Minute:
en hear To-day, 'tis all the time that's given;
ject To-day, and loſe thy Way to Heaven.

Weſt, and by *North*. (*North*;
The next Point in this Quarter, 's *Weſt* by
learn this Point aright, is of great worth:

Remember this, That if thou doſt not take
Time by the Fore-lock, when thou waſt awa
Living on Earth (I mean) pale Death berea
(t
Of Life, & of all means of Grace, & leaves t
In no Capacity to mend thy Wayes:
Living thou may ſt but dead thou cannot prai
The ſacred Name of God within the Grave;
There's no Remembrance, that the Dead
(ha

King *Solomon*, whom God hath made more w
Than any Man (before or ſince) did prize
A living Dog, tho th' mean'ſt one could ſet
Before a dead, altho a Kingly Lyon:
And *Solomon* doth give this Reaſon why;
The Living knows (ſaith he) *that he muſt dye*
The Dead knows nothing: Therefore, while t
(li

Obſerve the Counſel that *Chriſt Jeſus* gives:
Work while it is to-day, the Night will haſt
In which the time of working will be paſt:
'Tis in the Day Men work, not in the Night
Wherefore, improve thy Day, with all thy mi
The Heavenly Hoſts of Angels are delighte
When Sinners turn before they are be-night
Chriſt to *Jeruſalem* was heard to ſay;
O that thou didſt but know in this thy Day,
The things that do concern thy Peace! But no
The Day is paſt, and Darkneſs doth enſue:

T

eſe things, which in the day God doth reveal,
e Night being come, thick darkneſs doth con-
(ceal.
Well then, be careful, thou that art to ſtear
on this Point; for if thou miſs it here,
ou runs the hazard of th' approaching Night;
hen Heaven will refuſe to give thee Light.
thou would have thy Soul-Endeavours bleſt,
n mind the next Point, which is *Weſt, North-*
(*VVeſt.*

VVeſt, North-VVeſt.

t not the greatneſs of the Numbers ſway thee,
r let the Counſel of the moſt betray thee;
moſt are careleſs how they ſpend their time,
ving their Luſts, and Satan, with their prime.
tear not by moſt Examples; for thereby,
ou'lt miſs thy Point, and ſink Eternally.
Paths of Death, is like the mighty Ocean;
en quiet, calm'd, deny their Waves of Motion.
en Seamen ride upon the ſmooth-fac'd Seas
thout diſturbance: Many run with Eaſe
aths of Darkneſs, and are quite miſ-led;
ſo have many thouſands periſhed.
Way that leads to true Felicity,
ke the narrow Channel, that doth lye
at the Entrance of ſome Iſle: A Stranger
nding out the Channel, meets with danger.
Vell, thou art ſailing to the Holy Ile,
not the ſmooth-fac'd Seas thy Soul beguile;

The Pleaſures of this World (I mean) which do
Bring many thouſands to Eternal Woe.
And with this Caution, I'le this Point conclud
Go not to Hell, becauſe the multitude
Will not ſeek after true Felicity;
But rather chuſe the Paths of Death, and dye.
'Tis better go to Heaven, though alone,
Than go to Hell, 'cauſe thouſands more are gon
This leads us to *North-Weſt* by *Weſt*, where we
Shall farther in our Chriſtian Compaſs be.

North-Weſt by *Weſt*.

Inſtructed ſtill, that ſo we may not miſs
That ſacred Shore, where true Contentment i
We're ſtill exhorting of you to prepare,
To meet with Death, to mind your *Weſtern* Sta
We having told you, You muſt learn to dye,
If you would live in Joy eternally:
That you may learn to dye, we alſo give
You Notice, that you firſt muſt learn to live:
But for as much, as ſome impediments
Do threaten much, as if they would prevent
All good Endeavours; I ſhall now aſay,
To take all ſuch impediments away:
The two next Points that follow, will I ſpend
Alone, for the promoting of that End.

Obj. The Fleſh objects againſt our firſt Advi
Suppoſing it to be a Point too nice.
Should thou (ſaith Fleſh) refuſe to own that w
Which moſt walk in, what is't Men will not ſa

Thou wilt expoſe thy ſelf to all Men's ſcorn,
And be as one forſaken and forlorn;
And many troubles thou'lt find beſide
Thy Sorrows will be daily multiply'd.

Anſ. To this I Anſwer: 'Tis no matter what
Man ſay or think, ſo God reject thee not:
Man may revile, thy ſoul they cannot harm:
Undaunted Sea-men do not fear a Storm.
'Tis not whom Man, but whom the Lord ap-
(prove,
That finds acceptance; wherefore, it behoves
Thee not, to let the fear of Man betray
Thy Soul, and keep thee from the narrow way.
This Channel's narrow, and is hard to find;
But Chriſt's thy Pilot, fear thou not the wind.
Believe God's Word, and do thou not regard
Mens threatnings, or their promiſe of reward:
This is his Word; Whoever doth not hate
Father and Mother, Life, for my Name's ſake,
He is not worthy of the ſmalleſt meaſure
Of *Sion*'s Glory, Chriſt the Eternal Treaſure:
What, ſhall the fear of mortal man, whoſe breath
Is in his Noſtrils, ſhall the fear of Death
Cauſe thee to ſlight the way of God; deny
His ſacred Truths, and fall eternally?
Let not thy life be precious in thine eyes,
But freely give it for a Sacrifice,
If God require it, as He often hath done,
To bear a Teſtimony for his Son:

What! did the Son of God freely lay down
His Sacred Life to purchaſe thee a Crown?
And ſhall a Chriſtian think his life too dear
To loſe for Chriſt? Alas, thy ſtay is here
But for a moments time; the life of Man
At longeſt, is compared to a Span.
Suppoſe thou layeſt down thy life? thou doſt
But lay thee down to ſleep awhile at moſt;
And ſleeping, thou wilt paſs away the Night,
To riſe to Glory in the Morning-Light.
Then fear not dying, but be mov'd thereby,
To learn to Live, that thou may learn to Dye.

North-Weſt.

Our next Point is *North-Weſt*; this Point doth (give
Some brief directions, how to learn to live:
Wherefore give heed, for thus thy Point begins,
Look not too lightly upon ſmaller Sins;
And let ſmall duties be in thy eſteem,
As much as theſe that greater duties ſeem.
'Tis true indeed, there's no command at all,
As it proceeds from God himſelf, is ſmall;
Nor any Sin againſt that Glory bright,
Though it may ſeem but little in our ſight,
Can be accounted ſmal', though there may ſeem
Some difference in ſin, in our eſteem:
An idle thought to us, not to the Lord,
Doth ſeem a leſſer Sin than idle words;
Unprofitable thoughts, and words, they both
Seem leſſer Sins than doth a dreadful Oath:

But in God's ſight, the very leaſt offence,
If with our Wills, is Diſobedience;
And Diſobedience is a ſin as great,
As is the Sin of VVitchcraft God doth threat:
All Diſobedience with Death Eternal;
The ſmalleſt ſin deſerves the Lake infernal:
If to the ſame we freely give conſent,
And live and dye therein, and not Repent.
So as to Duties, ſome may ſeem but ſmall,
Compar'd with others of no weight at all.
Obedience to a Miniſter, appointed
To feed the Flock of Chriſt, the Lord's Anointed,
Seems but a little duty, when compar'd
With that, Submiſſion, Reverence, and Regard,
VVe owe to God; yet as we underſtand,
This doth proceed from God as his Command:
Our being found in wilful negligence,
God will account it as a great offence;
A bare profeſſion, though indeed it be
A Chriſtian duty, 'tis the leaſt degree:
It ſeems indeed as nothing, if we bring
It to be ballanced with ſuffering,
Compar'd with Charity; a bare profeſſion,
Is but like promis'd Gold without poſſeſſion.
And to be brief, Chriſtians muſt not neglect,
The ſmalleſt duty ſhews the leaſt reſpect
Unto the ſmalleſt ſin: a little leak
VVill find a paſſage for the Seas to break
Into thy Veſſel; and without endeavour,
To ſtop this Leak, thy Ship may ſink for ever.

A little negligence at Sea, when Storms
Threaten the Sea-men with approaching harms;
Neglecting to look out, the Ship is toſt
Upon the raging Seas, broken and loſt.
VVherefore that thou may ſcape eternal death
Endeavour while on Earth thou draweſt breath
By ſearching of God's Word, to underſtand
VVhat is thy duty, neglect no command;
Hate every Sin, and quite forſake them all,
Whether the Sin thou loves, be great or ſmall;
So ſhall not Death affright thee, thou ſhalt be
From Death (as't hath a dreadful ſting) ſet free.

North-Weſt, by *North*.

Our next's *North-Weſt* by *North*: Wiſh not t
Nor covet after Death immoderately. (dye
Some under torturing Pains, to eaſe their grie
Have wiſht for Death, thinking to find Relief
Within the Grave; and in a Pet would cry,
Let Death now ſtrike his Stroke, that I may dye.
Others again, finding themſelves diſtaſted,
Perhaps, becauſe ſome great Deſign was blaſte
Will preſently puff out their angry breath;
And in a ſuddain Paſſion, wiſh for Death:
Juſt like to *Jonah*, when the Lord deſign'd
The *Ninevite*'s Deſtruction; yet inclin'd
To Mercy, if the *Ninevite*'s Repented;
Jonah croſt in his Mind, was diſcontented,
And wiſh'd to dye; for which he was reprove
Altho a holy Prophet, and beloved.

Alas, poor Souls! you that cry out ſo faſt
For Death, as if indeed you were in haſt;
Should God but grant your unadvis'd Petition,
You quickly would bewail your ſad Condition;
And cry as faſt, Oh that the Lord would ſpare
My Life a little longer! Oh beware,
Leſt God, provoked, take away thy breath
Againſt thy mind: Poor Soul, prepare for Death
Before thou wiſh ſo unadviſedly, (but dye.
That when Death comes, thou'ſt nought to do
If God be pleaſed to lengthen out thy dayes,
Be then well pleas'd to ſpend them to his Praiſe:
And if he's pleas'd thy Dayes ſhall be but few,
Be thou content, and labour to eſchew,
All kind of Sin, whereby thou may'ſt offend
Him that alone can Crown thy latter End
With Happineſs, unto Eternity:
Thus learn to live, that thou may learn to dye.

North, North-Weſt. (lanch't forth
Our next Point's *North, North-Weſt:* Th'art now
Into the Deeps, and draweſt nigh thy *North:*
Thy Dayes is ſpent, and now thy Spirit muſt
Return to God, thy Body to the Duſt.
God is thy *Northern* Star, from thence thou came,
Who was, and is unchangeably, the ſame: (
'Twas He, who at the firſt did give thee Breath;
'Tis He, for Sin, doth ſummons thee by Death:
'Tis God, who in his Image firſt did make thee,
And never ſince was willing to forſake thee:

'Twas

'Twas He that did appoint a Second Life,
To put a Period to that deadly Strife,
That Sin has made 'twixt Man and his Creator:
'Twas God that did appoint a Mediator;
Even *Jesus Christ*, to whom God doth direct thee,
Because he is not willing to reject thee.
From *North* to *East*, thou wast at first conducted;
From *God*, to *Christ* his Son, to be instructed,
And brought into the way of Life, where thou
The things belonging to thy Peace might know:
Thy time on Earth, that short (uncertain) Space,
Has been the Day of Patience, and of Grace;
Which if thou hast neglected till thy Sun
Be wholly set, the Day of Grace is done:
T'expect another Day of Grace is vain. (again;
From *North* to *East*, thou must be brought
From *God* to *Christ*, thou once again must pass,
Who is appointed (not as first he was)
To be the Saviour of thy Soul; but He,
By God's Appointment, now thy Judge must be.
Your Consciences, whose Checks you now refuse,
Will testifie against you, and accuse
Thee to thy Judge, and none will intercede;
Thou'lt not a Friend, in thy behalf, to plead:
Christ was thy Friend, whose Counsel thou re-
And all his gracious Promises abus'd: (fus'd,
Thou that rejected Counsel heretofore,
Shall never have a Word of Counsel more.
The Prince of Peace, that sacred Lamb of *Sion*,
Is now become a fierce devouring Lyon:

He

He that being fill'd with Mercy and Compaſſion,
Laid down his Life, to purchaſe thy Salvation;
Is cloath'd with Fury now, and burning Ire,
And is become a Soul-conſuming Fire.
This ſacred Truth is left upon Record,
Within the Volumes of God's holy Word:
'Twill be a Soul-conſening Day of trouble,
Wherein the Wicked ſhall become as Stubble,
Which in an Oven is conſum'd away;
So dreadful is that Soul-amazing Day
To all the Wicked! ſuch as do Rebell:
Depart, depart, you Curſed into Hell!
Will be the Sentence that the Judge will give
Unto all ſuch as in Rebellion live.
Depart to Hell, where you Eternally,
Shall be a dying, but ſhall never dye!
Go down to Hell! depart out of my ſight,
To utter Darkneſs, to eternal Night!
Depart to Hell! for, as your Works are evil,
So ſhall you now be Sharers with the Devil!
Depart to Hell to everlaſting Pain!
From whence expect not to return again.
You that can ſcoff at Reſurrection now,
Would then avoyd it, if you knew but how:
Your diſmal Night will never find a Morrow;
Your Merriments will all be turn'd to Sorrow:
Who can expreſs the dolorous Grief and Pain,
That damned Souls ſhut, up in Hell, ſuſtain!
Where Fire goes not out, where Worm ne'r dies,
Where curſed Oaths is turn'd to hideous Cryes!

Sad

Sad is the Caſe with Hell-confined Souls;
Who now, in ſtead of drinking Wine in Bowles,
Gnaſhing their Teeth with anguiſh; they muſt ſpend
Their doleful Hours in pain, World without end.
You that have ſpent ſome time in ſinful Pleaſure,
To ſatisfie your Luſts, ſhall find no leaſure
To fix your Eye on pleaſing Objects; for,
What ever you behold, you will abhor;
You will abhor, and loath your ſelves, becauſe
Your former ſlighting of God's ſacred Laws:
Your ſtubborn Hearts refuſing to Repent,
Has brought you to this place of Puniſhment;
From which moſt lamentable State, thou never
Shall be releaſed, altho thou ſhould endeavour.
This is the Second Death; and certainly,
It is a dreadful Death for Man to dye.
The firſt Death frees a Man from temporal Sorrow,
And frees him from his Labour till the Morrow:
The Second Death begins a Sinner's grief,
And leaves him helpleſs, hopeleſs of Relief.
Now, wouldſt thou not be taken in the Snare
Of Death the ſecond time; Oh then, prepare
For Death's firſt Summons; let not ſin diſ-arm thee;
And then, the Second Death will never harm thee.
There is no way to ſcape the Plagues of Hell,
But in thy Living, and thy Dying well.
Two things concerning Death, I'de have thee mind;
Which if thou do, thou wilt the Comfort find.

Firſt,

First, Death is certain either first or last;
All living Creatours of Death's Cup must taſt.
And *Secondly*, It is uncertain when;
Children and Infants dye as well as Men.
Death is a Meſſenger, that's ſent from Heaven,
Hath both his Power, and his Commiſſion given
By God alone; and when he's ſent to ſtrike,
Reſpects all Ages, and Degrees alike.
Death when it doth arreſt, will give no Day;
Death will have nothing, under preſent Pay;
Nor Years, nor Months, nor Weeks, will Death allow;
Death will admit of no intreaties now:
With ghaſtly Looks, he ſtares thee in the Face,
And tells thee, Thou haſt here no longer ſpace;
This Night, by Death, the Lord requires thy Soul.
Sad was the Meſſage to that proſperous Fool,
That in his own Conceit, had lately bleſt
His Soul with Peace, and many Years of Reſt:
Deluded Man had not one Day to ſpend;
This Night thy many Years is at an end.
Thus unexpectedly are Souls enſnar'd;
But dreadful will it be, if unprepar'd.
Well, Death is come; thy Barns, & all thy Store
Thou muſt forſake, and never ſee them more:
And true it is, we ſee it with our Eyes,
That Death is certain, in uncertainties.
There's not a Man among the Sons of Men,
But knows that he muſt dy, but knows not when.
Death on his Cloudy Errand ſometimes comes,
And ſmites poor Children in their Mother's Womb.

And

And ſometimes he will venter to Arreſt
The Infant Sucking at the Mothers breſt;
And ſometimes Death forbears to throw his (Dart,
Till Childiſh practice joyes the Parents heart:
So in like manner Death is ſometimes known,
When Childhoods paſt, and Youthful Bloſſoms (blown,
To ſtrike his Fatal ſtroke; and many a time,
Death ſtrikes us not till we are in our prime,
When Strength & Manhood is upon the Stage:
And ſometimes Death ſtays till decripped Age.
Death blaſts young Buds, fair Bloſſoms, dainty (Flowers,
At th'age of years, of months, weeks, days, and (hours.
How dareſt thou, in Sinning, take delight;
And ſin to day, that is to dye at night.
Poor VVretch! that at God's pleaſure draws (thy breath,
How dare thou ſin that's not ſecure from Death!
In one moments time, poor Soul, thou canſt not (tell,
But that this Night thou ſhalt go down to Hell.

North by *Weſt*. (*North*;

Our two and-thirtieth Point draws near the
To Steer aright upon this Point is worth (over;
Ten thouſand worlds, ten thouſand times told
Its real worth no mortal can diſcover.

Is

As *North*'s by *West*; ſo Death's by God, & He
The Firſt and Laſt of every Thing will be.
It is from God we do receive our Breath;
By God's appointment all muſt taſt of Death.
We told you lately, what a dreadful thing
It was, to dye the Second Death; but bring
You better Tydeings now; and to be brief,
This Point well learnt, will expiate all Grief:
It is the Tydings of a Second Life,
Beginning Peace, and terminating ſtrife.
And that I may in this one thing, diſcharge
My ſelf, bear with me Reader, if I do inlarge
Upon this ſacred Point: But what am I,
To undertake a Task ſo much too high
For any Man? Angels deſire to view it,
And holy Prophets never fully knew it:
When holy Men of old did ſtear their Courſe
Upon this Point, the depth thereof did force
Them to cry out, as Men aſtoniſht, and
Confeſs it was too high to underſtand:
Into which Myſtery, when *Paul* inquires,
Inſtead of Satisfaction, he admires (*doubt*,
At God's great Wiſdom: *Which* (ſaith he) *no*
Is over-high for Man to find it out.
Eye hath not ſeen that excellent Reward,
Which God Almighty hath of old prepar'd
For ſuch as Love him: Heart cannot conceive,
Nor Tongue expreſs the Glory they receive.
Some Hints the holy Prophets have laid down,
Which in the Scripture language is made known

In ſuch a Dialect, as may impart
The Myſtery of this Glory to the Heart;
And alſo doth inform the Eye and Ear,
That to Man's Senſe this Glory might appear.
These be the Terms it is diſcover'd by;
Riches and Honour, Princely Dignity;
Silver & Gold, & precious Pearl, that Treaſure
In which the Princes of the Earth take Pleaſure;
Fair Houſes, beautify'd with Gold,
And precious Pearl, moſt lovely to behold;
Cities whoſe Pavements (upon which we tread)
Is pure Gold, whoſe Wall is garniſhed
With precious Pearls, in comely order ſet;
The *Jaſper*, *Amathiſt*, and *Criſolet*;
With *Saphir*, *Tophas*, *Emrald*, *Chalcedon*,
The *Jaſinct*, *Sardius*, and *Sardonix-Stone*.
Thus in our Sailing upon *Weſt* by *North*,
By theſe Similitudes, the Lord ſets forth
The great Advantage of our Stearing right
Upon this Point; and yet this great Delight,
(With which Man's captivated Eye's enſnar'd)
Is leſs than nothing, if it be compar'd
With Heavenly Glory, which exceeds as far,
As Mid-day *Phœbus* doth the dulleſt Star.
The greateſt Beauty Mortals can behold,
Is Gems and Jewels, with refined Gold;
Which, when th'Apoſtle *Paul* compares with this
In his Eſteem (behold!) how vile it is?
As if all Earthly Pomp had nothing been,
Speaking of Heavenly, ſaith; *Eye hath not ſeen*

Nor never could Man's higheſt Conceit impart
This Heavenly Glory unto any Heart.
'Twixt Heaven and Earthly Joy, the diſpropor-(tion
Is like one Drop of Water to the Ocean;
For though one drop be real Water, yet
It's not ſufficient for Man's Benefit;
There is no Subſtance in ſo ſmall a Meaſure;
And ſmall's the Subſtance of all earthly Treaſure:
'Tis not unlike the pearled Dew of *May*,
Whoſe Morning-Subſtance quickly fades away
Like *Jonah*'s Gourd, that ſprang up in a Night;
And in another, vaniſht out of ſight;
Exactly like a Shadow in the Water,
Which ſeems a Subſtance, but is no ſuch matter;
Which, if a Man puts forth his Hand to take it,
Finds it a Shaddow, and doth ſtreight forſake it;
Or like a Man, that dreams he doth poſſeſs
Great Subſtance; but awakes, finds nothing leſs.

Could Man, with *Alexander*, ſay, *My hand*
Hath made the Earth ſubject to my Command;
And to my Pleaſure I the World confine,
And all the Treaſures of the Earth is mine.
He that could make the World to bear his Yoke,
Muſt in a Moment, feel the direful Stroke
Of Death, which will remove him from his Trea-(ſure;
And in a moment, level mighty *Caſar*
With Beggars, that upon the Dung-hill lies;
So ſwiftly this conceited Subſtance flies.

Where's now the Man, that was ſo lately ſeen
Subdue the Earth? He's as he had not been:

The ſeeming-Subſtance, in the which he boaſted,
Is like a Shaddow fled, and he has loſt it.
Then happy's he, that on this Point doth ſtear
His Courſe aright, he has need to fear
The Threats of Death; his Sins are all forgiven,
And his enduring Subſtance is in Heaven;
Where he ſhall need no Sword to keep his Right,
Or Watch-man to ſecure him in the Night;
Where Tears ſhall never more offend his Eyes;
And where he never more ſhall hear the Cryes
Of Souls oppreſt; where Wickedneſs ſhall ceaſe;
Where all his Sorrows ſhall be turn'd to Peace;
Where Sighing ſhall be turn'd to ſinging Praiſe;
Where Nights are chang'd into perpetual Days;
Where wicked Men ſhall never lay more Hands
On ſuch as do delight in God's Commands;
Where all their threatning, & their cruel words,
(Where-with they vex *Chriſt*'s little Flock) like (Swords,
Shall pierce their Souls with Sorrow, and their (Heart
Shall never more be freed from the ſmart;
Whoſe haughty Looks the Lord will then abaſe,
And they, with Horror, ſhall behold God's Face:
They that to Mercy would not be inclin'd,
Shall beg for Mercy, and no Mercy find:
But they who ſhall in Heaven receive a Place,
Happy are they, that are in ſuch a Caſe!
O happy are thoſe Souls, whoſe God's the Lord!
Who've ſquar'd their Lives according to his
Word! Bleſſed

Bleſſed's that Man in Death, who in his Life
Hath loved Holyneſs, & hated Strife. (*North*,
Then Stear thy Courſe aright, on *Weſt* by
Where Treaſures lye, whoſe excellence & worth
Cannot be meaſured by me; nor can
Its Height and Depth be valued by Man:
It is, indeed, Man's Duty to inquire
Into its Worth; believe, and ſo admire.

THus in our Chriſtian Compaſs we have paſt
From *North* to *Eaſt*, to *South*, to *Weſt*; at laſt,
We're come to *North* again: Our longeſt Day
On Earth, is meaſured to us by the Stay (Sun,
Of Heaven's great Lamp of Light, the glorious
When it ſtayes longeſt in our Horizon.
But now our Sun will never loſe its Light,
We never more ſhall ſee a Cloudy Night:
If while thou art on Earth, thou makeſt ſure
This ſacred Treaſure, thou lyes down ſecure,
And free from Fear, no Darkneſs will ariſe,
To hide this ſacred Glory from thine Eyes.
Who then would make this World's uncertain (Treaſure,
The Object of their Comfort, Joy, & Pleaſure?
Lay Treaſure up in Heaven, that may be
From Thieves and Ruſt, from Death and Danger (free.

The height of Earthly Glory's like a Bubble,
Fill'd with the wind, but toſt about with Trouble;
It's at no certain; ſpeaks thee fair To-day,
And of a ſuddain, it makes haſt away.
The *Perſian* Monarch once could make his boaſt,
His Branches ſpread themſelves in every Coaſt,
Throughout the Univerſe; and, in one Story,
The World agreed to Crown him with their Glory;
All People is contented he ſhall have
What-e'r his Eye could ſee, or Heart could crave:
The Enjoyment of all this, the Reaſon why
We cannot call it true Felicity,
Is its Uncertainty: Man has no Power
To keep himſelf in this Eſtate an Hour;
The momentary Dangers that attend him,
He cannot ſcape, though all the World befriend him:
Sorrows, as well as Pleaſures, do abound
On every Hand; Dangers beſets him round;
His Enemies beholds him, and admire
His proſperous State, and ſecretly conſpire
His ſuddain Death, hoping a Change in State
May make an Alteration in their Fate:
But if through Servant's watchfulneſs and care,
He be preſerved, and eſcape that ſnare;
There's other Dangers, that be incident
To Man, as ſuch Care never can prevent.
The Sorrows that this Monarch doth ſuſtain,
As the true Product of ſome grievous Pain,
Sometime is in leſs, ſomtime in greater meaſure;
Bereaves him (tho a Prince) of all his Pleaſure:

Death

Death ſo impartially doth throw his Dart,
Makes Prince & Peſant from his Pleaſures part.
The Kings of *Egypt*, making of their Feaſts
(Fit to accomodate their Princely Gueſts)
Did ſerve Death's-Head, as the laſt Courſe, (whereby
They were inform'd of their Mortality.
Thus at the end of all their Dainty Chear,
They by Death's head, of Death admoniſht were.
This is the Counſel therefore, that I give
To ſuch as do in full Enjoyment live
Of Princely Pleaſures; know for certainty,
You are but Men, tho Princes; you muſt dye;
You are but Clay, Death will diſ-robe you quite,
And bury all your Glory out of ſight:
Naked you ſhall ariſe, and ſtand before
The Judge of Heaven & Earth, & have no more
Advantage than the Beggar. All ſhall have
One common Reſurrection from the Grave,
And no Reſpect of Perſons will be there;
No notice will be taken what you were
In Men's Eſteem; whether you were the Head,
Or ſuch as was conſtrain'd to beg their Bread;
But what your Works have been. O happy He,
Tho Rich or Poor, of high or low Degree,
Whoſe VVorks ſhall be accepted! He or they
Shall ſtand in Judgment at the Judgment-Day.
All thoſe whom Death finds in the Lord are bleſt,
They ceaſe from Labour, enter into Reſt.

Thus have we run our Christian Compass round.
And if our way *Canaan*, we have found
Thorow the raging Seas of V Vorldly Trouble,
Our Labors then will be rewarded double:
If we have learn'd to scape the Rocks and Sand,
And every Point o'th' Compass understand;
And upon every Point can stear aright,
Whether in pleasant Day, or stormy Night:
If we each Point do so exactly learn,
That whether we be at Mast, or Pump, or Stern,
We can behave our selves in every Place,
Like Men accomplisht; Happy is our Case!

OUr Compass being finisht, one thing more
Is necessary to be known: Before
Our Christian Compass we begin to con,
We must erect the Point it turns upon.

An Enlivened Conscience.

THe PIN, on which our Christian Compass (turns,
which giv's quick Motiō to our lifeless Urns,
It is a Conscience, touched with God's Word,
That's quick & sharper, than a Two-edg'd Sword,
Which entereth into the very Soul,
And doth direct thine Eye unto the Pole. (fore,
God's Word's the sacred Load-stone; & there-
The Conscience toucht therewith, will ever more
Gently

Gently be moving upon thy Affection,
With fixed Eyes to God, for true Direction.
VVhen as the Seaman's Compaſs is erected,
And on his Part, no Labor is neglected;
But that he dayly cons his Compaſs over,
Tho neither Sun nor Moon he can diſcover;
Minding his Compaſs, he knows how to ſtear,
And knows when either Rocks or Sands be there.
Chriſtians, that do erect their Compaſs right,
(Though they be Storm beſet, or in the Night)
Can find their way, their Compaſs being laid
Upon the Conſcience; but when no uſe is made
Of Conſcience, in the things we undertake,
We cannot think a happy Voyage to make.
Obſerve that good St. *Paul*, and you ſhall find
That Faithful Pilot in the ſelf-ſame Mind:
His Compaſs he upon his Conſcience layes;
In all things, he makes Conſcience of his Wayes.
Both towards God & Man, thou alwayes muſt
Make Conſcience of thy Wayes: 'Tis in vain to
To any written Rule, though ne'r ſo good, (truſt
And never ſo well known, and underſtood.
If thou doſt make no Conſcience of the ſame,
Thy Compaſs ſerves for nothing but the Name.
Upon a painted Compaſs Men may look,
Or read the Rule that's written in a Book.
A Compaſs fairly painted on a VVall,
(Though pleaſing to the Eye) ſerves not at all
To ſtear a Ship by: That muſt be effected,
By ſuch a Compaſs, as muſt be erected,

And

And ſet upon a Needle, where it moves;
By this erected Compaſs, Seamen proves
Their written Rule: By this the Ship is guided,
And through the raging Seas, her way's divided.
Remember therefore, if thou doſt intend
Thy former Compaſs ſhall obtain its End,
And thou, at laſt, may be ſecur'd from blame,
Be ſure that thou make Conſcience of the ſame;
That, out of Conſcience unto God, thou never
Neglect thy former Compaſs, but endeavour
To ſtear according to it: Fix thine Eye
On God, who is thy *North*; and come as nigh
Unto thy Rule, as poſſible thou may;
And, out of Conſcience unto God, obey
His VVill in every thing, with true Affection,
As from thy Compaſs, thou meets with Directi-
So ſhalt thou be made Happy in thy Choyce, (on
And from true ground of Comfort, may rejoyce;
Having within thee, that which will indure
The Teſtimony of a Conſcience pure: (ſation
That, from thy Dove-like Innocence, thy Conver
Has been, in truth, without Diſſimulation,
According to the Rule; unfeignedly,
Serving the Lord in pure Simplicity,
And true Sincerity; where I ſhall leave thee,
As with a Rule, that never will deceive thee.

A Good Memory.

A Seaman that compleatly is ſupply'd,
Muſt with his Compaſs, have a Box beſide,
o place his Compaſs with ſecurity;
he Box is therefore a good Memory:
here let thy Rules be kept, like ſacred Treaſure,
hat thou may look them over at thy Pleaſure.
heſe Rules are few, theſe Few are very plain,
ot over numerous for thee to retain:
thou doſt get theſe Rules into thy Head,
time of need they will thee ſtand in ſtead:
When thy occaſions have remov'd thee far,
nd Storms and Tempeſts at the Sea debar
hee from the good Appointments of the Lord,
he ſacred Preaching of God's holy Word;
his being kept in Memory, lyes by thee,
hat in a time of want, it may ſupply thee.
I will not ſay, That thou wilt need no more,
in thy Head thou layeſt them up in ſtore:
ut this I dare adventure to aſſert,
y Head inſtructed well, informs thy Heart:
nd if thou knows theſe Rules, & doſt endeavor
o do the ſame, Happy art thou for ever:
ſuch a State thou never canſt miſcarry,
ho Seas be rough, & Winds be quite contrary;
ut ſafely ſhalt obtain that happy Shore,
Where Pleaſures do abound for ever more:
en wilt thou find no Reaſon to repent thee,
hat for a time, thou hadſt this Compaſs lent thee.

CHAP.

CHAP. IX.

The Third Part now of ſacred Navigation,
It is the Affections, lively Meditation:
Affectionate Divinity, we find,
Is principally ſeated in the Mind.

DIvine Affection is a lively Motion (tion
O'th'Soul to God-ward, ſtirring up Devo
And this Affection, thus Divinely ſeated,
By Meditations is both warm and heated:
So that, through Heat, it now doth opperate,
And ſets the Affections in a working-ſtate.

Affections is the Soul's quick Motion, and
Sweet Meditations alſo doth command
The Soul's Affections; and doth ſtrongly move
And melts th' Affections in a Flame of Love:
VVhere holy Meditations is but ſmall,
Th' Affection's cold, and ſcarcely moves at all
That therefore, I ſhall further treat upon,
Relating to Divine Affection;
I ſhall endeavour to reduce them all
Into ſome certain Rules that's Practicall:
Practical Rules, I mean, of Meditation,
VVhereby the Soul can make ſweet Applicatio
Of God's ſweet Promiſes in Scripture found,
And that upon the beſt and ſafeſt Ground:

Fo

or Meditations, when 'tis ſweetly felt,
like a Limbeck, that doth Heat and melt
uch pleaſant Flowers, as are put into it,
laking ſweet Drops of VVater iſſue fro it.
Thoſe Meditations that I now intend
o lay before my Sea-devoted Friend,
hey're of two ſorts, on which mine Eye is fixt;
ome purely Simple, other ſome are Mixt.
uch Meditations, as moſt properly
Ve here call Simple Meditations, I
raw from ſuch Places of God's VVord, as are
eſpecting Seamen in particular.
wo Scriptures for that purpoſe I have choſe,
VVhich Holy *David* did before expoſe
o publick veiw; that ſuch as fear the Lord,
light be inſtructed from his Holy VVord.
In *Pſalm* the Seventy-ſeven, & Nineteen *Verſe*,
here *David* doth that ſacred VVord rehearſe:
hy Wayes, O Lord, are in the Seas (ſaith he)
hy Paths upon the mighty Waters be.
from this VVord thou bend thy Meditation,
o make a Spiritual uſe and Application;
his VVord, which here the Holy Prophet ſays,
lay well refer unto his ſacred VVayes;
elating to the VVorld (that reſtleſs Ocean)
r to the Saints: But if thou take this Notion,
ccording to the literal Explication;
Seaman, then, may make this Application.
1. If it be ſo, that God-Almighty pleaſe,
o make his Foot-ſteps in the raging Seas;

If

If God do walk upon the Waves indeed,
And tread upon the Waters; then what need
Have I to fear at Sea more than at Land,
For God-Almighty doth them both command
Or why ſhould I, at Sea, be leſs in fear
Of ſinning, than at Land; for God is there?
No, no; God rules the raging Waves, can ſti
Their Fury, and reſtrain it when he will.
Though *Neptunes* prouder Billows do out-bra
And threaten ſtill to make her Womb my Grav
Tho every moment Death come prancing by m
I'le fear no Evil, for the Lord is nigh me:
And yet I'le fear to ſin, though Mortal Eye
Cannot diſcover, for the Lord is nigh.
I'le dread his holy Name that doth command
The ſwelling Waves, and bounds them with t
(San
I'le fear his Holy Name, whoſe ſoveraign Pow
Commands the Sea, that it ſhall not devour
Their Neighboring Earth again, & doth reſtra
Their Fury, making them turn back again:
I'le reverence his Name, whoſe piercing Eye
Sees all the World at once: His Majeſty
I will adore, and ever ſeek to pleaſe,
VVho rules the Earth, and walks upon the Se
I'le ſtand in awe at Sea, as well as Land,
Of him, whoſe power doth them both comma

2. But *Secondly*, Upon this ſame Relation
Thou mayeſt rightly form this Meditation:

S

ay to thy Soul; My Soul, thus ſtands the Caſe;
Theſe mighty VVaters is God's dwelling Place:
Here is God's Temple; O my Soul, adore him:
Fall down & worſhip God, & kneel before him.
ay not within thy ſelf, O I may live
To come to Shore again, and then I'le give
Him my Devotions: Say, God's Houſe is here;
I'le worſhip Him at Sea: He's every where:
Where is the Place in which a Man may hide
Himſelf from God? Behold! He doth abide
In Heaven above, where Angels hear his Voyce,
And in his Preſence conſtantly rejoyce.
And on the Earth, O Lord, thou alſo art
With thoſe that are of pure and perfect Heart.
If in the Deep (ſaith *David*) *I ſhould hover,*
Behold God's there, His Preſence is all over:
He rides upon the VVinds: He's in the Clouds:
There is no Place, my Soul, where Man may (ſhroud
Himſelf from God; His watchful Eye ne'r ſleeps.
I'le worſhip God, like *Jonah*, in the Deeps.
Though my Relations dear, be all on Shore,
And I alone at Sea; I am before
The Lord (my Maker) here, as well as they:
I'le worſhip God, whom Winds & VVaves obey.
(VVaves,

3. And as thou ſee God rules both VVind and
Know this my Soul, it is the Lord that ſaves
This ſlender Veſſel, that may in one Minute,
Sink down into the Depth, with all that's in it.

'Tis

'Tis God who was, and is, and will be ever,
That gives Man VViſdom, bleſſes his Endeavor
VVhereby poor Man is made an Inſtrument
To ſave himſelf from Danger, and prevent
Himſelf from Ruine. Did mine Eyes but ſee
Into the Depth of this great Myſtery,
Doubtleſs, I ſhould behold great ſtreams of Love
To fall like plenteous Showers from above,
Upon poor Man, that brittle lump of Clay,
That here has but a little time to ſtay:
For if the Lord do let his Love run out
Towards our Bodies, then there is no doubt,
But that his Love doth very much exceed
Unto our Souls, that did from him proceed:
For what's our Bodies any more than Duſt,
Made of our Mother-Earth, whether we muſt
Shortly return? We live a while, and dye;
And in our Morther's VVomb, again muſt lye,
Till God from Heaven once again do give
His great Command; ſaying, *Ariſe, and Live*
And Dye no more. All this exactly proves,
That Man's the Creature only that God loves;
And gives Man VViſdom to prolong his Dayes
On Earth, that ſo he might amend his wayes,
In order to his Life Eternally,
That Man might live in true Felicity.

Behold, My Soul, this Myſtery Divine!
How God preſerving of this Life of thine,
Chiefly intends thy future Preſervation;
Preſerves thy Body for its Exaltation:

VV

Wilt thou improve that Wiſdom God hath given
To ſave thy natural Life? And is not Heaven
Worth all thy pains? O uſe thy beſt Endeavor
To ſave thy Soul; which loſt, is loſt for ever!
Th'art ſailing (O my Soul!) to *Canaans* Land;
There's many a churliſh Rock, & dangerous Sand.
Improve that Underſtanding God hath given:
Be careful (O my Soul!) thou be not driven
On Rocks and Sands: Obſerve when Danger's (nigh thee;
And then be ſure to have thy Compaſs by thee:
Then, tho thou be at Sea with Tempeſt toſt,
And meets with many a Storm, and bitter Blaſt;
Remember then, my Soul, the Lord is nigh thee,
And with ſweet calms of Comfort, will ſupply (thee.
Thus, if thy Meditations do run out
Upon the ſacred Word of God, no doubt
'Twill bring thy Heart into a melting Frame;
'Twill heat thy Soul with Zeal, and ſo enflame
All thy Affections; till, at laſt, it prove
A ſervent Fire of Faith, and Zeal, and Love.

2. The ſecond ſacred Scripture, that I mind,
(Relating unto Seamen) you may find
In *Pſalm* one Hundred ſeven, there read on
From *Verſe* the Twenty-third, to Thirty-one:
Which ſacred Scriptures, as it doth relate
Only to Seamen, they may Meditate
On theſe choiſe Sayings; and with great content,
Wiſely improve each ſtrange Experiment.

To help thy Meditations, these two things
If carefully observ'd, great profit brings:
And first observe (as I did say before)
These Words relates to Sea-men: Furthermore,
Consider to what end these Words are spoken;
'Tis that they might behold each wondrous token
Of God's great Power at Sea, so as to raise
Up their Affections, fill their Mouths with praise,
To him that walks upon the Waves; from (whence
They may store up each Dayes Experience.

Such Men (saith *David*) *as in Ships go down*
Into the Seas, to such the Lord makes known
His mighty Wonders, while within the Deep
They do their Business: There the Lord doth keep
A Court Imperial even in the Seas:
There he commands the Tempests, who obeys
His All-commanding Voyce: There they advance
Their prouder Waves, their threatning Billows dance;
Whose raging Fury strikes all Hearts with fear:
They cry in their distress, and God doth hear.

That 'tis the Seamans Duty, is most plain;

1. To eye God in his Wonders; And again,
To eye him in each Tempest; as indeed,
He is the Author: From him Storms proceed.

2. But Secondly, Seamen are ne'rtheless,
To know that He's their Helper in distress.

3. Thirdly, In every Storm thy are to eye
The greatness of their Danger; and how nigh
They are to Death.

4thly, Seamen muſt know likewiſe,
Their way to future Joy, through Danger lies.
On theſe four Heads, now, let thy Contempla-(tions
Run out on theſe, or ſuch like Meditations:
Say to thy Soul; My Soul, Let not miſtruſt
Perplex thy Mind at Sea; thy VVay is Juſt:
God made the Seas, and doth their Waves com-(mand,
He proſpers Sea-affairs, as well as Land.
Is my Employ at Sea? I'le not forſake it;
For there's no wickedneſs, unleſs I make it.
God's Hand, his Eye, his Power, is all o're;
I am as ſafe on Sea, as on the Shore:
Great Dangers is at Sea, it is confeſt;
And on the Shore, how many are diſtreſt?
How many Men we ſee upon the Shore,
Leaves their Relations, never ſees them more.
Wild Beaſts, the Winds, the Flood, the flames(of Fire;
All theſe, and many more, Man's Death conſpire.
Dangers ſurround us upon every Hand;
And Sin's the cauſe of Death by Sea and Land.
Wherefore, my Soul, if thou would be ſecure
From danger at the Seas, thou muſt be ſure
Thou carry not thy Sins to Sea: Bethink thee;
The Seas are dangerous, and thy Sins will ſink(thee.
It was a Righteous *Noah*, that firſt did float
Upon the Seas; God ſav'd him in his Boat:

When all the ſinful World was loſt beſide,
This righteous Perſon rules both Wind & Tide.
One Sin preſumptiouſly allow'd, may be
The ſinking here, and to Eternity.
The Ship, indeed, may bear it knows not what,
Becauſe it hath no Senſe; but thou art not
To be ſo ſenſleſs: Thou muſt underſtand,
That thou cannot poſſeſs that Holy Land, (ther,
Fraught with thy ſins: Sinners muſt not come thi-
Sin raiſes Storms, and makes tempeſtuous Wea-
(ther.

2. But in the ſecond Place: Doth Fear ſurprize
Thy Soul, becauſe a Tempeſt doth ariſe?
Remember, then, whether thou art to flye:
'Tis God muſt help; Lift up thy Voice, and cry
To God for Help, who only can command
The ſtormy Winds, & make the Waves to ſtand:
But when the Tempeſt doth at firſt begin,
Reflect upon thy ſelf: Perhaps, ſome Sin
Has rais'd this Tempeſt, ſome beloved Luſt;
Afflictions come, but not out of the Duſt.
Storms do not come by chance: VVhile *Jonah*
(ſleeps,
His ſin at Land makes Tempeſts in the Deeps:
The very Heathen did conclude no leſs;
Therefore caſt Lots, to ſee who did tranſgreſs.
God raiſes Tempeſts to correct our Crimes,
And for the trial of our Faith, ſometimes:
What ever 'tis, my Soul, ſome Cauſe is given;
What e're's the Cauſe, the Remedy's in Heaven.

Is

Is Sin the Cauſe, O then (my Soul) Repent;
God hears the humble Soul, and penitent:
Cry unto God, who only can appeaſe
This dreadful Tempeſt, and can calm the Seas.
Hold all thy Sails, my Soul, with fervent ſighs;
Hand all thy Cords with ſecret Pray'rs likewiſe:
Let Faith be mixt with Payer; Faith will prevail.
Caſt Anchor, O my Soul! within the Vail:
And when thy hand's at Helm, then let thine Eye
Look up to Heaven, from whence muſt come (ſupply.
Rouſe up from Sleep, my Soul! for that intent,
Perhaps, this Tempeſt was from Heaven ſent,
To rouſe thy drowſie Soul: Awake, awake!
Who ſleeps in Sin, ſhall fall into the Lake.

2. Be not Fool-hardy, of an *Atheiſt*'s mind,
That ſcoffs at Tempeſts, and doth ſcorn the (Wind;
Laughing at Death, preſumptiouſly out-braves,
As if his Courage could withſtand the Waves:
But be thou humble (O my Soul!) and know
'Tis God that makes the ſtormy Winds to blow:
'Tis He alone, that makes the Seas to rage;
And none but He, their Fury can aſſwage.
Be not too fooliſh in thy Confidence, (hence.
The next ſtrong Guſt that comes, may fetch thee
Say to thy Soul, the next proud Wave that (comes
May ſwallow this poor Veſſel, and intomb

Both It and Thee within the reſtleſs Ocean:
Let Storms and Tempeſts ſtir up thy Devotion,
In Prayer to God; who if he ſay, Be ſtill,
Both Wind, and Waves, and Seas obey his Will.

3. But in the third place: Are thy Sorrows paſt?
And hath the Lord deliver'd thee, at laſt?
Doth frothy *Neptunes* raging Fury ceaſe?
And are the VVinds, and VVaves, and Seas, at peace?
And is thy trembling Heart ſet free from fears?
Thy Hands from labor, and thine Eyes from tears?
O then, my Soul! forget not Him whoſe Hand
Hath given Reſt; Praiſe him by Sea and Land.
Forget not God, that helpt you in Diſtreſs;
Let not his Mercies make thee love him leſs.
Was Sin the cauſe, that made the Seas to rore?
Forſake thy ſins (my Soul), and ſin no more:
Or was't to try thy Faith, God ſent this Storm?
Let this Deliverance then, thy Faith confirm.
How did it fill your Hearts with joy & peace,
When firſt the Tempeſt did begin to ceaſe?
Its firſt appearance was like precious Balm;
So welcome was the tydings of a Calm.
How was your Hearts refreſhed, as with Wine?
Your Souls revived, as if ſome Divine,
Or holy Angel, had ſome Cordial given,
Which God, to chear your Souls, had ſent from Heaven?

You

You were as one now raiſed from the Grave;
Such Soul-refreſhments did you then receive:
Your Breaches were built up, and all repair'd;
Wherefore (dear Souls) do not now diſregard
God's Goodneſs on the Seas, now you're on
But magnifie the Lord for ever more: (Shore;
And for his Goodneſs, do not prove unkind;
Let not Sea-Mercies ſlip out of thy Mind:
Tremble when ever you do entertain
A Thought into your Hearts, to ſin again;
Or when you do forget the Lord, whoſe Hand
Spar'd you at Sea, & brought you ſafe to Land.

Now Courteous Reader, for whoſe ſake I have
Expos'd theſe Lines to view; I only crave
This at your Hands, That if theſe Meditations
Be over brief for your large expectations,
That you would uſe Induſtry, and enlarge
Upon the Premiſes, and ſo diſcharge
Your Chriſtian Duty in this Exerciſe;
And then what's writ, may very well ſuffice
For Simple Meditations from this Text:
Mixt Meditations now ſhall be the next.

CHAP. X.

Wherein you have a brief (but plain) Relation, What Seas and Ships afford for Meditation; Which is in twelve Particulars laid down, Pleasant and profitable to be known.

AND first consider well, how near thou art
Unto thy Death; 'tis but a Board doth part
'Twixt Thee & Death; if that Board chance to hit
Upon some churlish Rock, & so be split;
Thou sinks into the raging Ocean, and
Thy Burying-place must be the restless Sand;
Thou needs no Sexton there to dig thy Grave,
The Sand is all the Burying-place thou'lt have:
Thy Body through the Waters make its way,
And there must lye until the Judgment-Day.

2. But *Secondly*, Consider with what care
The Pilot to his Compass doth repair,
Because from thence he is to take Direction;
And with what careful Head & Circumspection,
He doth observe his Land-Marks; and likewise,
See how the Stears-man at the Helm applyes
Himself to hearken, with all diligence,
Unto the Pilot's Voyce; because from thence,

He's

He's to receive Directions how to ſtear:
But Oh! How careleſs doth poor man appear,
That is concerned in Soul-Navigation,
Although it do reſpect his own Salvation.
Although we hear the Pilot call and cry,
What little heed takes Man to ſtear thereby.
Oh, how induſtrious is Seamen here, (fear,
To ſcape from Ship-wrack; while we, void of
Hazard the Shipwrack of our Souls, and truſt
All will be well, though we obey our Luſts.
Oh, what's the matter Souls! what doth condence
Our Hearts? and why are we ſo void of Senſe,
To value leſs the ſhipwrack of our Souls,
Than of our Ships, that carries in their Holds
Nothing, at beſt, but what is tranſitory:
Whoſe full Enjoyment's but a fading Glory.
Now, let the Seaman's Diligence and Care,
To ſave his Ship, provoke thee to beware
Thou doſt not loſe thy Soul through negligence;
For loſs of which, there is no Recompence.

3. With what a ſtrong unſatisfy'd Deſire,
To all the Ships crew, after Land enquire:
When he at Top-maſts Head, at laſt, doth ſpy
And, tho far off, How welcome is his Cry?
Be of good Chear, dear Sirs, and faint no more!
Under's our Harbor! I diſcover Shore!
We're paſt the worſt, our Danger now is over!
Chear up, dear Hearts! Chear up! I do diſ-
(cover

Our

Our wisht-for Port, from whence our hop't-fo
Will recompence us for our toyl & pain. (Gai
Doth Seamen thus desire to des-cry
Their Ports at Sea? O then, my Soul, say; Wh
Thou art so lazy, and dost not look out?
Alas, my Soul! I fear, I am in doubt.
Th'art too secure. Dost not understand
The Excellency of that Holy Land?
Methinks thou shouldest much desire to hear
The Watch-man tell thee, That thou drawe
That happy Port of fair *Emmanuel*, (ne
Whose boundless-endless-Treasures do excel.
Seamen have their prospective Glasses by them
By which, things at a distance is drawn ny the
Faith is that true Prospective Glass, whereby
Things at a distance is drawn very nigh.
Abram looks thorow his Prospective-Glass,
And saw *Christ*'s Day long time before it was.
Through this Prospective-Glass thou may b
Jerusalem, whose Streets is pure Gold; (ho
Whose Walls is precious Stones; whose Glo
(brigh
Is *Christ*, the Son of God, that gives it Light
Whose Beauty, when thou sees it, will delig
Whose Riches is sufficient to invite thee, (the
To venture all the Loss thou may sustain,
That thou that sacred Country may obtain:
Abram did see't far off, and did rejoyce;
Moses beheld it also, and made choyce

T'endu

endure Storms, abide tempestuous Weather;
nd, Happy *Moses*, if he gets but thither.
Is not this Country worth thy observation?
r setteſt thou ſo lightly by Salvation? (voyce!
ook out, dear Souls, and hear the Watch-man's
ehold the Glorious Country! and rejoyce
hat you can ſee the Country, tho not nigh:
bſerve your Compaſs well, and ſtear thereby;
ill thou arrives at *Canan's* ſacred Shore,
here Pleaſures will attend thee ever more.

(obſerve
4. But in the Fourth place: Thou mayſt there
hat Care the Seaman taketh to preſerve
ch Rope and Cable, that it may hold faſt
e Anchor, that the Ship may not be caſt
n Rocks, or Sands, or forc't in any ſort,
Storms or Tempeſts, from their wiſhed Port.
Hope is the Anchor of the Soul: No Storm
here Faith to Hope's united, can do harm.
ith is the Cable; and if ſo be thou find
th not ſufficient to reſiſt the Wind (faith,
ſtrong Temptations; mark what Scripture
Hope is ſtrengthened, when thou adds to Faith.
mptations (like a Tempeſt) raiſes ſtrife.
d but the Vertues of a Holy Life
to thy Faith, thy Hope will never fail;
then thy Anchor's caſt within the Vail:
re will thy Anchor hold both firm and ſure;
d this thy Anchor keeps thy Soul ſecure.

5. How

5. How doth the Seamen, when the Wind's (contrary
Wait with Desire, and with patience tarry
Till the unconstant Wind do change; no less,
Doth want of Winds bring Seamen to distress.
Calms & cross Winds, do both alike presage
The ill success of an unprosperous V'age.
A Spiritual Seaman's thus becalm'd, when Peace
Has this Effects, to make his Lusts increase.
Ephraim had Peace allow'd him, as a favor;
But its Effects was, that an evil savor
Made *Ephraim* to stink: Wherefore, the Lord
His own Inheritance hath oft abhorr'd.
Good *David* in a Calm did suffer more,
Than he had done in all his Life before.
When God gave *David* Peace instead of Strife,
Then Lusted he after *Uriah*'s VVife.
When *Israel* was at Peace on every side,
This was the time, that they did most backslide.
Thus Calms, we see, have done us many harms
As ever did cross Winds, or hasty Storms:
Then pray, with Seamen, that you may be neithe
Harmed by Calms, cross VVinds, or storm
(VVeather
When thou art over-mastred by Corruptions,
They are like cross Winds, making Interruptions
Observe these cross VVinds, and use Diligence
Seamen, sometimes, can with cross Winds dis
(pence.

They'

They'll work againſt the Wind, & ſo muſt thou;
But yet obſerve when the VVinds do blow
VVith a fair Courſe; obſerve theſe gentle Gales,
And then be ſure thou ſpread out all thy Sails.
By fair VVinds here, I would be underſtood,
To mean the Holy Ghoſt, that promis't Good;
VVhich breaths into thy Soul, & gently moves
To every Good, and every Sin reproves.
VVhen ever thou perceives that ſacred VVind
To breath into thy Soul, be ſure thou mind
Its holy Breathing: If it do invite thee
To Holyneſs, let Holyneſs delight thee:
If it reproves at any time for Sin,
Be ſure thou takeſt no Delight therein.
VVhen Spirit's Breathing calls for thy Affections
Into the Scriptures, follow its Directions.
Thus if each ſacred Gale of VVind thou eye,
And cloſe with every Opportunity,
And let no fair VVind ſlip in any ſort;
Twill haſten thee to thy deſired Port.

6 VVhat Pains a Seaman taketh in a Storm,
To keep his Veſſel, and himſelf from harm?
Some tend the Sails, while other ſome do ſtand
By this and th'other Rope: There's not a Hand,
At ſuch an hour find a time to ceaſe,
But as the ſtorm, their labours do increaſe.
Some ply the Pump, while others ſtand to ſound,
And all to keep themſelves from being drown'd.

VVhy

Why then poor ſoul do'ſt thou ſecurely ſleep,
Till thou with *Jonah* periſh in the deep:
How many a Storm poor ſoul haſt thou been i
Yet not ſo much as wakened with thy Sin?
How do the Waves like mighty Armies com
Threatning to ſend thee to thy longeſt home?
How oft hath that pale Meſſenger of Death,
Been threatning to take away thy breath?
And ſleeps thou yet, poor ſoul! O hear the noi
Of God in Judgment, whoſe tempeſtuous Voyc
Once ſhook the Earth: If thou'lt not now awak
E're long he will both Earth and Heaven ſhak
Then will it be Tempeſtuous round about him
Then woe to them that now do live without hi
This Tempeſt now is ſounding in thine Ears,
And canſt thou ſleep with *Jonah* free from fear
Awake poor drowſie Soul; at laſt bethink the
Or elſe thine own Iniquity will ſink thee.
Rouſe up! rouſe up! & ply thy Pump my Soul
My Veſſel leaks, waters has fill'd it Hould:
Empty thy ſelf my ſoul of all vain pleaſure,
If ever thou intend to ſave that treaſure;
Thy precious ſoul I mean, that is more worth
Than all the fading Treaſures of the Earth.
Sea-men in Storms, they muſt be ſure to mind
Their Sails, or elſe ſome croſs contrary wind
May ſink and over-ſet; they may be driven
On Rocks or Sands: ſo you that ſail for Heave
Mind your Affections, labor to be skill'd (fi
In theſe your Sails, and know with what the

with vain Pleaſures, thy affections be
ill'd full, they'l ſink thee to Eternity:
ut if with holy breathings, then no Storm
an be ſo ſtrong to do thee any harm:
torms drive thee faſter to thy wiſhed Shore,
Where thou ſhalt never meet with Tempeſt
(more.

7. How doth each Marriner, while he takes care
or the preſerving of his own affair,
mprove his pains alike for all the Crew?
he ſafety of the whole is in his view:
f that proviſion any perſon makes,
o ſave his private Cabbin, all partakes:
ach one's concern is ſo with others mixt,
hat it doth make a harmony betwixt
hat little Common-wealth. O then, what cauſe
aſt thou my Soul, to ſlight the Sacred Laws
VhichGod hath in his Holy word made known?
hat is to make anothers caſe thine own.
When thou art ſeeking for thy own Salvation,
emember, O my Soul, the whole Creation.
od hath to man an Univerſal Love,
nd would have none to Periſh: Let this move
y heart to pitty every one, that I
e walking in their own Iniquity:
et me, in uſing of my beſt indeavour
o ſave my ſoul from periſhing for ever:
hink with thy ſelf, my ſoul, 'twill not ſuffice
hat thou art ſav'd alone; thou muſt likewiſe

By

By Life and Doctrin, or what-ever may,
Seek to put others also in the way
To save themselves: My Soul, thou canst not b
Rightly indeavouring thy self to free
From Death's eternal Soul-amazing snare,
But others of thy labours will have share.
When wicked men behold thy good behaviour
It makes impression, leaves a pleasant savor;
Makes them in love with goodness, lets them se
The fooliſh madness of Impiety.
Men truly brought unto a ſight of ſins,
Soon ſees the danger of it, and begins
To take up reſolutions, to forſake it;
Hear now this Counſel, O my Soul! & take it
Be like the Sea-man, who, while he make ſure
To ſave himſelf, doth all the reſt ſecure.
Yet by the way, this one thing muſt be knovvn
While thou ſeeks others good, ſlight not thin
(own

8. From theſe unconſtant various mutations
Which Sea-men daily ſee theſe Meditations,
Which under this eighth circumſtance doth ſhe
It ſelf, is here preſented to our view.
How do calm Evenings many times deceive
The too ſecure Sea-men, who believe,
Perhaps, becauſe they ſee no preſent Storm
Before the Sun goes down, there will no harm
Supriſe their quiet reſt, but that they may
Lye down in ſafety, ſleep till brake of day.

Bu

But now behold, before the Night is ſpent,
A ſudden Tempeſt is from Heaven ſent,
That doth awake them; they are diſpoſſeſt
All of a ſunden of their quiet reſt: (row,
Their Evening's Calm's turn'd to a Night of ſor-
In great diſtreſs they cry out for the Morrow;
Hoping the Day, when come, will bring Relief;
But Day, Alas! doth ſtill increaſe their Grief.
O ſad diſaſtrous Accident! moſt ſtrange!
O great Mutation! unexpected Change! (paſt,
Who would have thought, but ſome few Hours
Thoſe Calms would uſher in ſo great a Blaſt?
The Day is come, but yet no Hope remains;
They call and cry, but yet their fruitleſs pains
Goes unrewarded, till the diſmal Night
Comes on, & puts their ſlender Hopes to flight;
Their Hope is at an end, their Day is done,
Their ſable Night has now obſcur'd the Sun;
And now they are expecting every Minit, (it:
Their Ship ſhould ſink, with every thing that's in
But of a ſuddain, as the Night came on,
The Tempeſt ceaſes, all their Fears are gone:
They that were now with fear of Death poſſeſt,
Can now diſpoſe themſelves to quiet Reſt;
They, whoſe perplexed Thoughts the Storms did
(fright,
(Who were in dread of a Tempeſtuous Night),
Can now lye down in ſafety, ſleep ſecure:
Theſe ſtrange Mutations Seamen do endure.

Thus ſtands the Caſe, my Soul! The ſame Mu-
Dayly attends upon Soul-Navigation. (tation
How calm ſometimes, an Evening doth appear?
The Soul goes on in ſin, and doth not fear:
He ſins, and ſins again, without relenting;
And not ſo much as dreams of his Repenting.
While others fear the loſing of their Souls,
He ſins, and meets with nothing that controuls;
Can laugh at Vices, and can play with Sins;
So great's the Calm: But ſuddainly begins
An unexpected Alteration; and,
He now begins to ſee, and underſtand,
That God's an Enemy to Sin, and will
Not clear the Guilty, but in wrath will kill
All the Ungodly; ſuch as do rebell, ;
He will caſt down into the Pit of Hell
Where Sinners ſhall be Subjects of his Ire,
And live Eternally in Flames of Fire.

O what a Tempeſt is there now begun!
His Joy is over, and his Peace is done:
Now every Sin ſeems like a mighty Wave:
He now cryes out with *Peter*; *O Lord, ſave*
A miſerable Wretch, that am undone!
O may I ſee the Morning! may the Sun
Ariſe, and fill my darkned Soul with Light,
And free me from the Terror of the Night!
Thus with Soul-melting lamentable crys,
My ſoul did long to ſee the Sun ariſe;
But when the Morning came, alas, my grief
Seem'd rather more than leſs, and my relief

Seem

Seems farther off; the Sun did ſhine ſo clear,
That now my ſins like Armies do appear.
I ſaw Gods Love in Chriſt, indeed, moſt plain,
And underſtood, that he for Sin was ſlain:
Yea, furthermore, I alſo underſtood,
Twas for great Sinners, that he ſhed his Blood:
But yet withall, I alſo did perceive,
That ſuch as did the Benefit receive,
Were real Converts, ſuch as did repent:
But I beheld my ſelf Impenitent;
A diſobedient Rebell: With Delight,
Have I committed ſin both day and night;
Nor could I ſee a Reaſon to expect
That, which was only due to God's Elect.
Thus in the Day, the Tempeſt did increaſe;
The more I ſaw, the further off from Peace.
The Tempeſt thus continued, till the Light
Was quite obſcur'd, and a dreadful Night
Came faſt approaching on, my Watchful Eye,
Sees nothing now but Death Eternally.
Behold, My Sorrow's now at height, extream!
Now all the World, for one refreſhing Beam!
But when I thought this dark and diſmal Night
Would ſink my Soul, I ſaw by Candle-Light,
A ſpotleſs Dove, bringing a Branch of Peace;
Said to the Seas, *Be ſtill:* Their Rage did ceaſe.
It was the ſacred Candle of Gods Word,
That did this precious Beam of Light afford:
I plainly ſaw from thence, that *Chriſt* was ſent,
To ſave the ſinful, diſobedient:

I saw from thence, God never past Deaths Sen-
On any Man, till he refus'd Repentance: (tence
I saw from thence, God never did respect
Any Man's Person, nor did he reject
The worst of Sinners, that were but content
To leave his sins, and truly to repent:
I saw from thence, God's Universal Love
To every Man: This sacred Light did prove,
That God loves all Men from his first Creation
And from this Light, I saw his great Compassio
Unto his Creature, Man, whom he did make
In his own Image; for which Creature's sake,
He made a gracious Promise of Redemption
Unto his Creature, Man, without Exemption.
I saw my self from thence, as one of those
That God out of the whole Creation chose
To bear his Image hence: I knew likewise,
If any one that bears his Image dies;
'Tis not because the Lord before hath said,
This Man whom I have in my Image made,
Shall dye Eternally; he shall not have
Sufficient Means allowed him to save
His Soul from Death: But, 'tis because he chu
To walk in Paths of Darkness, and refuses
That sacred Path of Light and Life, that's giv
Wherein all Men may steer their Course for H
(v
All these bright Beams of glorious Light Divi
Forth from the Candle of God's Word did
(shine:

E

Even in the Night, the ſtormy Wind did ceaſe,
Which fill'd my Heart with Comfort, Joy, and
(Peace.

9. How beautifull's the Ship when under ſail,
Having th' advantage of a pleaſant Gale?
With how much Pleaſure, Eaſe, & Chearfulneſs,
Do Seamen then attend their Buſineſs?
How pleaſant is their paſſage, when no Storm
Puts them in fear of an approaching Harm?
When neither Wind, nor Weather interpoſe,
How well all matters in their Voyage goes?
How beautiful's the Soul, when its Affections
Is wholly guided by Divine Directions?
When holy Breathings makes th' Affections ſwell
With Love and Zeal for God, and to excell:
When ſacred Breathings thus poſſeſs the Mind;
He's like a Ship that runs before the Wind
Upon the ſmooth-fac'd Seas, when never a blaſt
Is ſent to interpoſe. O then, what haſt
The Soul doth make for Heaven, when it's Cor-
(ruptions
Is all ſubdu'd, and makes no Interruptions?
How pleaſant, O my Soul, and with what eaſe
Thou doſt thy Work on theſe tempeſtuous Seas?
Chriſt's Yoke's then eaſie, and his burthen light;
Then wilt thou ſerve the Lord with all thy might,
And all thy Labor eaſie will become,
Thy Works of Charity, not burthenſome?

How lovely Christians are in such a Case?
Those holy Breathings beautifies the Face.
When Passengers behold the Waves arise,
As if they meant to grapple with the Skies,
Behold the Waters in great fury strive
To bury Ship and Seamen all alive;
The Passenger concludes Seamen unwise,
That for th'advantage of a slender Prize,
Will run such Hazards: But when they behold
Their Vessel laded with Rich *Indian*-Gold;
And also sees the Seas affords Delights,
As well as Terror: These things now invites
The Passenger to think a Seaman's Life
Is worth the seeking after: To be brief,
VVhen such a one as only is a Stranger
Unto a Christian's Life, beholds the Danger
That Christians are expos'd to; and also,
The Danger that they dayly undergo, (time,
Some times from their Corruptions, and some-
From Men that look at Righteousness a Crime;
VVhereby they dayly are expos'd to scorn,
And lookt upon as wretched and forlorn;
Hated, forsaken, persecuted, and
Beset with Sorrows upon every Hand:
Upon the sight whereof, he will suppose
'Tis worse than Folly, for a Man to chose
To live so vile a Life, in expectation
Only of future Glory, and Salvation.
But if he sees a Christian in his Beauty,
Free'd from Temptations, to perform his Duty

To

To God and Man: If ere this Stranger's Eyes
Be ſo far op'ned, as to ſee the Prize,
With which a Chriſtian is at laſt rewarded,
He'll think theſe Sorrow's not to be regarded:
The Worth and Value of that ſacred Prize,
Makes him conclude a Chriſtian only Wiſe.
Improve thy Intreſt, uſe thy utmoſt Skill;
Intreat the Lord, my Soul, that he may fill
Thy Spiritual Sails with Breathings from Above;
That being fill'd with fervent Zeal and Love
To God and Man, thy Beauty may invite
Strangers to ſtear for Heaven with Delight;
And ſo thou wilt adorn the Goſpel, and
Make many ſeek after the Holy Land.

10. How uſeful's every Rope? there's none ſo (ſmall,
But is of uſe; each Seaman knows them all;
Can call them by their Names; do underſtand
Both when, and why each Rope he is to hand:
And, with what Strength, with what Dexterity,
They hand and hale each Rope? My Soul, apply
This to thy ſelf: In ſacred Navigation,
There's not a Rope, but thou wilt find occaſion
To make uſe of it; There is not a Word,
But ſomething of benefit it will afford:
The Promiſes is all of uſe, we know;
And every threatning Word's of uſe alſo;
Every Experience of God's Faithfulneſs,
Thou may lay hold on, with as great a ſtreſs,

As Seamen do upon the Ropes they hale,
When they would either keep, or force the Sai
To bear up Wind; that ſo they may,
Taking advantage of the VVind, make way.
Every Experience is like a Cord,
That draws the Soul's Affections to the Lord;
From whence theſe ſacred Breathings do proceed
That fills thy Sails,& makes thee run with ſpeed
Every Work, or Act of Providence;
Mercies, Afflictions, ſuddain Accidents,
Steppings-aſide, Miſcarriages, Temptations;
All theſe are uſeful in Soul-Navigation;
Want of Induſtry, or ſpiritual Sloth:
There's not a Word can ſlip out of thy Mouth;
There's not an Act of Folly can be wrought;
Nor yet a vain unprofitable Thought;
All ſins of Negligence, ſins of Omiſſion:
All theſe may ſerve to ſtir up Heart-Contrition
See'ſt thou thy ſelf in every thing too blame;
Be drawn thereby, into a humble Frame:
The humble Man the Lord will teach his wayes
The Lowly he'll exalt to ſing his Praiſe.
By all that's ſaid, it doth appear moſt plain,
A ſpiritual Seaman, if well skill'd, may gain
By every Work and Action in his Life,
Whether't be good or evil: To be brief,
As every Rope is uſeful in its place;
So nothing's uſeleſs in a Chriſtian's Race.
God's goodneſs, when compar'd with ours, may
To let us ſee how little we deſerve. (ſerv
T

o ſee his Wonders both by Sea and Land,
May let us ſee the Power of his hand,
That of a ſuddain's able to conſume
Such as do live in wickedneſs, preſume.

(Prize;

11. As Ships within the Holds do bear the
So on the Deck, they carry ſtrength likewiſe;
So that they may be able to oppoſe
The ſtrong Aſſaults of their inraged Foes.
Know alſo, O my Soul! thou muſt provide
Weapons of War, of which thou'lt be ſupply'd
Out of that ſacred Magazen, the Lord
Has richly furniſht from his holy Word.
Seamen expect to meet with oppoſition;
And Spiritual Seamen's in the ſame Conditon;
Beſet with Pirats round on every ſide;
World, Fleſh, and Devil: O my Soul, provide
Thy ſelf with Armor, that thou may withſtand
The Force and Fury of this tripple band.
Thy Adverſaries have both ſtrength and skill;
Reſolv'd they are, and over-come they will,
Unleſs thou make a very ſtrong reſiſtance;
Which if thou wilt, thou ſhalt not want aſſiſtance.
God's holy Word's the Magazen; wherefore,
Go arm thy ſelf out of that ſacred Store:
There's Weapons ſuitable for every Foe;
The Sword, the Shield, the Helmet; and alſo,
A ſacred Breſt-plate, *Paul* eſteems no leſs,
Than pure Innocence and Righteouſneſs;

This

This piece of Armor will ſecure the Heart
From being pierc'd with Satan's fiery Dart:
A Breaſt that that's arm'd with Righteouſneſs (can never
Be pierc't with all the Darts in Satan's Quiver.
'Tis neither Satan, nor his Inſtruments,
Can with their Malice harm the Innocent.
Satan improved all his Helliſh Power
Againſt poor *Job*, intending to devour
That Righteous Perſon; and to that intent,
That nothing ſhould his Helliſh Rage prevent,
He makes *Job*'s Wife an Inſtrument to cauſe
Him to offend, and break God's ſacred Laws;
Perſwading him to curſe his God, and dye;
Stirs up his Friends t'accuſe him wrongfully:
But *Job* being armed well, reſiſts them all;
Their Darts rebound (as from a flinty VVall)
Againſt themſelves, as they could do no leſs,
He being ſtrongly arm'd with Righteouſneſs:
He could appeal unto the Lord moſt High,
Who knew the Truth of this Integrity;
That willingly he never did tranſgreſs;
Muchleſs had he contrived VVickedneſs.
Thus *Job* was arm'd againſt the force and might
Of Satan, arm'd with Hell-inraged ſpight.
Theſe three pernicious Foes were all conſented
To ruin *Job*, but they were all prevented.
Poor *Job* upon the Dung-hill ſits him down,
Beholds the former-ſmiling VVorld to frown;

And

nd of a ſuddain, ſees himſelf bereft
Of all his Temporals, and hath nothing left.
But what doth Righteous *Job* in this diſtreſs?
Now he has nothing left him to poſſeſs,
He takes him to his Weapon; draws his Sword.
'Tis God doth give (ſaith he,) *it is the Lord,*
That when he pleaſes, takes away the ſame:
God gives, and takes; and, *Bleſſed be his Name.*
Thus with his ſacred Sword he puts to flight
The VVorld with all its Pomp: But now in ſight,
nother dreadful Foe, with Viſage pale,
ncounters *Job*, and threatens to prevail:
t was his Fleſh, that in-bred Enemy,
hat now againſt poor *Job* doth make reply.
VVhence doth it come (ſaith Fleſh to *Job*) that
rt of a ſuddain tumbled down ſo low? (thou
nd what's the cauſe that thou art thus tormen-
nd why art thou ſo patient & contented? (ted?
VVhat? is thy Righteouſneſs no more regarded?
nd muſt thy Innocence be thus rewarded?
VVas it but now that thou was ſo preciſe,
o offer for thy Sons a Sacrifice,
hat for thy Sons thou might make Interceſſion,
caſe they had bin found in ſome Tranſgreſſion?
nd is this all th'acceptance thou muſt find,
o have thy Sons ſlain with a mighty VVind?
VVas't not enough to caſt thee from thy Throng,
Vhere like a Prince, thou waſt accepted on;
ut that thy Fleſh muſt tortured be at laſt,
nd thou thy ſelf upon the Dung-hill caſt?

If

If Pious Perſons be rewarded thus,
In vain, poor *Job*, haſt thou been Righteous:
Ceaſe to be Righteous *Job*; thou can but dye
What's the Reward of thine Integrity? (crying
'Tis worſe than Death: Thou ſees thy conſtan
Beſpeaks no leſs than a continual Dying. (ſaith

But now obſerve what this brave Champio
See how he wealds the ſacred Shield of Faith!
What now my Fleſh (ſaith he) *art thou affraid*
To ſerve the Lord Omnipotent, that made
The Heavens, & the Earth, Sun, Moon, & Star
And all, becauſe there doth remain ſome Scars
Upon thy Body? What, tho Torments fill me?
I'le fear the Lord my Maker, tho he kill me.
I know (ſaith *Job*) *that my Redeemer lives;*
Who, tho he do afflict my Body, gives
Me full Aſſurance, that theſe Eyes of mine,
Shall yet behold him Glorioufly Divine:
And tho my Fleſh be tortured with Pain,
I know my Fleſh ſhall be reſtor'd again:
I will not part with my Integrity,
Nor loſe my Righteouſneſs untill I dye:
The Grave within a little ſpace receives me,
And then my Tortures muſt be forc'd to leave me:
Then ceaſe my Fleſh to tempt me any more;
For while I live, my Maker I'le adore. (Shiel

Thus *Job* being arm'd with Helmet, Sword,
Did force his Enemies to quit the Field.
Job like a skillful Seaman was ſo wiſe,
He carries Weapons to ſecure his Prize:

hen, my Soul, be thou ſo wiſe to arm thee,
nd Satan, that grand Pyrat ſhall not harm
(thee.

12. But in the laſt place: Let thy Meditation
ometimes be fixt on this Conſideration:
aſt by the Helm, thou ſees the Compaſs ſtand;
o ſooner doth the Seaman lay his Hand
pon the Helm, but that immediately
nto his Compaſs, he directs his Eye (he
ee with what Strength he holds the Helm, when
Would ſtear upon ſome Point. This ought to be
The care of every Spiritual Seaman here,
As up and down theſe trouble Seas they ſtere:
As thou art ſtearing up and down this World,
Where many times thou'rt in a Fury hurl'd
Into ſtrange Countries, and ſometimes is driven
On churliſh Rocks and Sands: What ſtrength is
Improve it to the utmoſt of thy Skill. (given,
Hold faſt the Helm, but eye thy Compaſs ſtill.
This World's the Sea; thy Body is likewiſe,
The floating Ship; thy Soul's the Merchandize;
Th' Affections is the Sails; and alſo mind,
The Spirit's Breathings is that ſacred Wind
That fills thy Soul, and gives it lively Motion
Unto thy Veſſel on this reſtleſs Ocean: (able
Well-grounded Hope's the Anchor, makes thee
T'endure the worſt of Storms: True Faith's the
(Cable,

That

That holds the Anchor fast, it cannot slip:
Thy Tongue's the Helm (saith *James*) *that gui*
(*the Sh*
When *David* would prevent his doing wrong
With force & might (saith he) *I'le keep my Tong*
With that we bless and curse; and to be plain
The Tongue unguided, makes Religion vain:
Be carefull what thou uttereſt therefore; and
Before thou speaks, observe how it will stand
Agreeing to the Compass, Rule, and Guide:
Men by their Words (saith *James*) *are justify'd*
And by their Words Men are condemn'd (saith he
To Rule thy Tongue well, is a good Degree:
He that hath gain'd the Conquest of his Tongu
He is both skillful, valiant, wise, and strong.

Three things observe in guiding of thy Tongue
And first, observe that it do's speak no wrong
Of God the Father; charge Him not foolishly,
If He afflicts thy Soul: But rather cry (*then*
With *David*; *Search my Heart, purge out fro*
What Sin so ere may stain my Innocence.
But in the second place; I say again
In guiding of thy Tongue, thou must refrain
From idle Words: *Vain Jesting* (saith St. *Paul*
Is not convenient; doth no sute at all (*fil*
With Heaven-expecting Souls: Vain Words de
The best of Men. Let not thy Tongue revile,
Altho thou be reviled: Do not render
Railing for Railing; evil Words ingender.

A multitude of Sin doth purchaſe blame,
And terminates in Everlaſting Shame.
Thirdly: In guiding of thy Tongue, thou muſt
Be ſure to ſpeak the thing that's Right and Juſt.
Speak no unſavoury Word in any Caſe:
Let all thy Words be ſeaſoned with Grace;
That from thy Lips ſuch gracious words may fall,
That may be of ſweet benefit to All;
That Sinners may be drawn from Wickedneſs,
And Saints may perſevere in Holyneſs.
Theſe three things, if thou doſt obſerve them well,
In guiding of thy Tongue, thou wilt excell.
And to conclude our ſacred Navigation:
There is ſufficient for thy Meditation
In every thing, that to the Ship pertains,
Or to the Sea: It only now remains,
That Ship, & Sea, & Sand, & Rocks, & Wind,
With Heavenly Contemplations fill thy Mind.
Thus having briefly run through every Part
Of this Soul-ſaving Navigable Art;
I'le leave it with thee now, and ſay no more:
But ſhall deſire (as I have done before)
That all theſe Rules, as I have here laid down,
May be as fully practiſed, as known;
That in this ſacred Art, thou may excell;
Which *He* deſires, that bids thee now Fare-well.

FINIS.

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